CHRISTIAN REGISTER.

VOL. XXV. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 33.

"LIBERTY, HOLINESS, LOVE."

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, AUGUST 15, 1846. JOHN H. MORISON, EDITOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT NO. 1 1-2 WATER STREET.
(*Near Washington Street,*) *by*
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six months, or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

TESTIMONY OF THE EVANGELISTS.

The following very judicious and important remarks are from Prof. Greenleaf's Preliminary Observations.

Proceeding further, to inquire whether the facts related by the Four Evangelists are proved by competent and satisfactory evidence, we are led, first, to consider on which side lies the burden of establishing the credibility of the witnesses.—The very statement of such a question startles us, because, in the affairs of ordinary life, the uniform course is to presume every witness to be credible until the contrary is shown; the burden of proof lying on the objector. But this only serves to show the injustice with which the writers of the Gospels have ever been treated by infidels; an injustice silently acquiesced in even by Christians; in requiring the Christian affirmatively, and by positive evidence, *altrunde*, to establish the credibility of his witnesses above all others, before their testimony is entitled to be considered, and in permitting the testimony of a single profane writer, alone and uncorroborated, to outweigh that of any single Christian. This is not the course in courts of chancery, where the testimony of a single witness is never permitted to outweigh the oath even of the defendant himself, interested as he is in the cause; but, on the contrary, if the plaintiff, after having required the oath of his adversary, cannot overthrow it by something more than the oath of one witness, however credible, it must stand as evidence against him. But the Christian writer seems, by the usual course of the argument, to have been deprived of the common presumption of charity in his favor; and, reversing the ordinary rule of administering justice in human tribunals, his testimony is unjustly presumed to be false, until it is proved to be true. This treatment, moreover, has been applied to them all in a body; and, without due regard to the fact, that, being independent historians, writing at different periods, they are entitled to the support of each other, they have been treated, in the argument, almost as if the New Testament were the entire production, at once, of a body of men, conspiring by a joint fabrication, to impose a false religion upon the world. It is time this injustice should cease; that the testimony of the Evangelists should be admitted to be true, until it can be disproved by those who would impugn it; that the silence of one sacred writer on any point, should no more detract from his own veracity or that of the other historians, than the like circumstance is permitted to do among profane writers, and that the Four Evangelists should be admitted in corroboration of each other, as readily as Josephus and Tycitus, or Polybius and Livy.

But if it were conceded, that the burden of establishing the credibility of the Evangelists, as witnesses, rested upon those who affirm the truth of their narratives, it is still capable of a ready moral demonstration, if we consider the nature of their testimony, and the essential marks of difference between narratives of facts, as they actually occurred, and the creations of falsehood. It is universally admitted that much of the credit to be given to witnesses depends on their ability to discern and comprehend the nature of what they saw and heard, their opportunities for observation, and the degree of accuracy with which they are accustomed to mark passing events.—But much also depends on their integrity; for without this requisite, very little reliance can be placed on any other, aside from corroborating and foreign testimony. After a witness is dead, and his moral character is forgotten, we can ascertain it only by a close inspection of his narrative, comparing its details with each other, and with contemporary accounts and collateral facts. This test is much more accurate than may at first be supposed. Every event which actually transpires, has its appropriate relation and place in the vast complication of circumstances, of which the affairs of men consist; it owes its origin to the events which have preceded it; it is ultimately connected with all others which occur at the same time and place, and often with those of remote regions, and in its turn it gives birth to numberless others which succeed. In all this almost inconceivable contexture, and seeming discord, there is perfect harmony, and while the fact, which really happened, tallies exactly with every other contemporaneous incident related to it in the remotest degree, it is not possible for the wit of man to invent a story which, if closely compared with the actual occurrences of the same time and place, may not be shown to be false. Hence it is that a false witness will not willingly detail any circumstances in which his testimony will be open to contradiction; nor multiply them, where there is danger of his being detected, by a comparison of them with other accounts, equally circumstantial. He will rather deal in general statements and broad assertions; and if he finds it necessary for his purpose to employ names and particular circumstances in his story, he will endeavor to invent such as shall be out of the reach of all opposing proof; and will be most forward and minute in his details, where he knows that any danger of contradiction is least to be apprehended. Therefore it is that variety and minuteness of detail are usually regarded as certain tests of sincerity, if the story, in the circumstances related, is of a nature capable of easy refutation if it were false.

There is this remarkable difference between artful or false witnesses, and those who testify the truth, in their detail of circumstances. The former are often copious and even profuse in their statements, as far as these have been previously fabricated, and in relation to the principal matter; but beyond this, all will be reserved and meagre, from the fear of detection. Every lawyer knows how lightly the evidence of a *non-mi-recordo* witness is esteemed. The testimony of false witnesses will not be uniform in its texture, but will be unequal, unnatural and inconsistent. On the contrary, in the testimony of true witnesses there is a visible and striking naturalness of manner, and an unaffected readiness and copiousness in the detail of circumstances, as well in one part of the narrative as another, and evidently without the least regard either to the facility or difficulty of verification or detection. It is easier, therefore, to make out the proof of any fact, if proof it may be called, by suborning one or more false witnesses to testify directly to the matter in question, than to procure an equal number to testify falsely to such collateral and separate circumstances as will, without greater danger of detection, lead to the same false result. The increased number of witnesses to circumstances themselves, all tend to increase the probability of detection if the witnesses are false, because thereby the points are multiplied in which their statements may be compared with each other, as well as with the truth itself, and in the same proportion is increased the danger of variance and inconsistency.—Thus the force of circumstantial evidence is found to depend on the number of particulars involved in the narrative; the difficulty of fabricating them all, if false, and the great facility of detection, the nature of the circumstances to be compared, and from which the dates and other facts are to be collected; the intricacy of the comparison; the number of the intermediate steps in the process of deduction; and the circuity of the investigation. The more largely the narrative partakes of these characters, the further it will be found removed from all suspicion of contrivance or design, and the more profoundly the mind will repose on the conviction of its truth.

The narratives of the sacred writers, both Jewish and Christian, abound in examples of this kind of evidence, the value of which is hardly capable of being properly estimated. It does not, as has been already remarked, amount to mathematical demonstration; nor is this degree of proof justly demandable in any question of moral conduct. In all human transactions, the highest degree of assurance to which we can arrive, short of the evidences of our own senses, is that of probability. The most that can be asserted is, that the narrative is more likely to be true than false; and it may be in the highest degree more likely, but still be short of being absolutely certain. Yet this very probability may be so great as to satisfy the mind of the most cautious, and enforce the assent of the most reluctant and unbelieving. If it is such as usually satisfies reasonable men, in matters of ordinary transaction, it is all which the greatest skeptic has a right to require; for it is by such evidence alone that our rights are determined, in the civil tribunals; and on no other evidence do they proceed, even in capital cases. Thus where a house had been feloniously broken open with a knife, the blade of which was broken and left in the window, and the mutilated knife itself, the parts perfectly agreeing, was found in the pocket of the accused, who gave no satisfactory explanation of the fact, no reasonable doubt remained of his participation in the crime. And where a murder had been committed by shooting with a pistol, and the prisoner was connected with the transaction by proof that the wadding of the pistol was part of a letter addressed to him, the remainder of which was found upon his person, no juror's conscience could have reproached him for assenting to the verdict of condemnation. Yet the evidence in both cases, is but the evidence of circumstances; amounting, it is true, to the highest degree of probability, but yet not utterly inconsistent with the innocence of the accused. The evidence which we have of the great facts of the Bible history belongs to this class, that is, it is moral evidence; sufficient to satisfy any rational mind, though falling short of mathematical demonstration. If such evidence will justify the taking away of human life or liberty, in the one case, surely it ought to be deemed sufficient to determine our faith, in the other.

All that Christianity asks of men, on this subject, is, that they would be consistent with themselves; that they would treat its evidences as they treat the evidence of other things; and that they would try and judge its actors and witnesses as they deal with their fellow-men, when testifying of human actions and affairs, in human tribunals. Let the witnesses be compared with themselves, with each other, with their contemporaries, and with surrounding facts and circumstances; and let their testimony be sifted, as if it were given in a court of justice, on the side of the adverse party, the witnesses being subjected to a rigorous cross-examination. The result, it is confidently believed, will be an undoubting conviction of their integrity, ability and truth.—In the course of such an examination, the undersigned coincidences will multiply upon us at every step in our progress; and the probability of the veracity of the witnesses and of the reality of the occurrences which they relate, will increase, till it acquires, for all practical purposes, the force of demonstration.

The discrepancies between the narratives of the several evangelists, when carefully examined, will not be found sufficient to invalidate their testimony. Many seeming contradictions will prove, upon closer scrutiny, to be in perfect agreement; and it may be confidently asserted that there are none that will not yield, under fair and just criticism. If these different accounts of the same transactions were in strict verbal conformity with each other, the argument against their credibility would be much stronger; since the character of human testimony, as Dr. Paley has justly observed, is that of substantial truth under circumstantial variety. All that is asked for these witnesses is, that their testimony may be regarded as we regard the testimony of men in the ordinary affairs of life. This they are justly entitled to; and this no honorable adversary can refuse. We might indeed, take higher ground than this and confidently claim for them the severest scrutiny; but our present purpose is merely to try their veracity by the ordinary tests of truth, admitted in human tribunals.

If the evidence of the evangelists is to be rejected because of a few discrepancies among them we shall be obliged to discard that of many of the contemporaneous histories on which we are accustomed to rely. Dr. Paley has noticed the contradiction between Lord Clarendon and Burnett and others in regard to Lord Stafford's execution; the former stating that he was condemned to be hanged, which was done on the same day; and the latter all relating that on Saturday he was sentenced to the block, and was beheaded on the following Monday. Another striking instance of discrepancy has since occurred, in the narratives of the different members of the royal family of France, of their flight from Paris to Varennes, in 1762. These narratives ten in number, and by eye-witnesses and personal actors in the transactions they relate, contradict each other, some on trivial and some on more essential points, but in every case in a wonderful and inexplicable manner. Yet these contradictions do not, in the general public estimation, detract from the integrity of the narrators, nor from the credibility of their relation. In the points in which they agree, and which constitute the great body of their narratives, their testimony is of course not doubted; where they differ, we reconcile them as well as we may; and where this cannot be done at all, we follow that light which seems to us the clearest. Upon the principles of the skeptic, we should be bound utterly to disbelieve them all. On the contrary, we apply to such cases the rules which, in daily experience, our judges instruct juries to apply, in weighing and reconciling the testimony of different witnesses; and which the courts themselves observe, in comparing and reconciling different and sometimes discordant reports of the same decisions. This remark applies especially to some alleged discrepancies in the reports which the several evangelists have given of the same discourses of our Lord.

It may be further observed of the sacred writers in general, that very little of the literature of their times and country has come down to us; and that the collateral sources and means of corroborating and explaining them are proportionally limited. The contemporary writings and works of art which have reached us, have invariably been found to confirm their accounts, and to reconcile what was apparently contradictory, and supply what seemed defective or imperfect. We ought therefore to conclude that if we had more of the same light, all other similar difficulties and imperfections would vanish. Indeed, they have been gradually vanishing, and rapidly too, before the light of modern research, conducted by men of science in our own times.—And it is worthy of remark, that of all the investigations and discoveries of travellers and men of letters, since the overthrow of the Roman empire, not a vestage of antiquity has been found, impeaching, in the slightest degree, the credibility of the sacred writers; but, on the contrary, every result has tended to confirm it.

"Look not for a people entirely destitute of religion; if you find them at all, be assured, that they are but a few degrees removed from brutes."

[Hume.

A WORD OF FAREWELL

TO THE CHRISTIAN CHURCHES WITH WHOM I HAVE BEEN CONNECTED.

In dissevering the various ties which bind me to the land of my birth, I find one of peculiar strength and interest. It is not easy to say farewell, when father and mother, brother and sister, and those scarce less dear, are left behind us at the word; it is not easy to break away from the sweet simple attractions of social life, or the increasing fascinations of a world but too bright and beautiful; but there are other ties to break, other sorrowful farewells to be spoken. The parents and friends, brothers and sisters, whom Christ has given us, and who for his sake have loved us, occupy no remote corner of our hearts. Such friends of mine are, I trust, scattered over various parts of the country; those whose prayers are at this very moment strengthening both hand and heart. Oh, I know you have prayed for me, ye whose prayers "avail much;" for, casting away my broken reed, and trusting in God only, I have been made strong.

We do not always feel the deepest love for those with whom we are visibly connected; so, though the beloved church in the village of Hamilton has never been my home, the strongest tie binding me to it is not that the names of those to whom God first gave me, are enrolled among its members. I have often worshipped there; there a resolution, a consecration of self which cost—the Omniscient only knows how great an effort—received ready encouragement and sympathy; there prayers were offered, tears wept, and blessings spoken, which I shall bear upon my heart—a precious burden; and thither I shall turn for future prayers, future encouragement, and future sympathy. Oh, my eyes grow dim when I think of the loved ones, friends of Jesus, in my own dear home—the beautiful village of Hamilton.

There is another church with whom I have a more intimate connection—the one whose commendation I bear to a strange people in a strange land, but worshipping no strange God. There are to me no dearer ones on earth, than a little circle at Utica, with whom I have hoped and feared, rejoiced, and wept, and prayed. God grant that I may join that same circle above! that the tremulous voice which thousands of times has borne a confession of our sins and follies up to our Intercessor, I may hear again in songs of praise; that when the thin gray hairs are brightened, and the heavy foot made swift and light, I may return heavenly love for the counsels to which I have so often listened. I do not *ask* to be remembered there, for I know that parting in person cannot mar the union of spirit; and when my hand is strong, and my heart light, when Christ confers upon me any peculiar blessing, I shall think that Deacon Sheldon and those who love him and me, are praying for me.

There is another little church worshipping God quietly away in an obscure village; and with that church before all others, I claim my home. All the Associations of childhood cluster there; and there still sparkle the bright waters where the revered Chinese missionary, now on his way back to the scene of his labors, administered the initiatory rite of the church, when she consented to receive the trembling, doubting child into her bosom. Oh, the church at Morrisville, the sober, prayerful ones who were my first Christian guides, must let my heart have a home among them still. There are my Christian fathers and mothers, my teachers in the Sabbath school, and those whom I have taught; the dearest, sweetest associations of my life cluster around the little missionary society, the evening Bible class, the prayer circle, in which I first mingled; and the little plans for doing good, in which I was allowed to participate, when I first loved my Savior, are as fresh in memory as though formed yesterday.

Dear friends of Jesus at Morrisville, ye whose prayers first drew me to the protection of your church, whose prayers sustained me through the many years that I remained with you, whose prayers, I trust, have followed me during the little time that we have been separated, will you pray for me still? When dangers and difficulties are about me, will you plead earnestly, "God help her!" Will you pray for me, now that we are to see each other's faces no more in this world? Ah, I know you will; so let me ask the same for those among whom I go to labor, those who know not Christ and his salvation, and yet "are without excuse." Pray for them, and for me, that I may do them good.

EMILY JUDSON.

Boston, July 6th, 1846.

THE FUTURE AGE.

I closed my eyes on the dark past, and, lo! a beautiful vision of the future opened to my imagination,—the nations of the earth had ceased hostilities,—the flag of the warrior was furled, and laid in the dust,—and all the trophies and monuments of war were buried out of human sight; all was concord and amity. The green earth rejoiced in a softer sunlight, and all nature was in jubilee. Religion, with a radiant brow, and an aspect of heavenly benignity, sat among the children of men. She called unto her Science and Liberty, and said:—"Behold! these are my sisters!" At that moment, the rainbow bent its arch over the scene, and the nations bowed in silent submission. [Truth Seeker Magazine.

BISHOPS.

From Mr. Young's Dudleian Lecture, as published in the Christian Examiner.

Let it be distinctly understood, that we have no quarrel with *bishops*. We admit their existence, we recognize their office, we find their name in the Scriptures, we maintain their importance and necessity in the Church. We hold to Scripture bishops, to New Testament bishops—overseers, that is, of separate, independent churches—parochial bishops, Congregational bishops, each having the charge and oversight of a single congregation. The Greek word which is sometimes translated *bishop*, and sometimes *overseer*,—which is its equivalent,—does not trouble us in the least, when we meet with it in the New Testament. We adopt it; we like it. I suppose there are now upwards of a thousand such bishops in this Commonwealth.

What we object to, and protest against, is the conversion of this overseer of a single parish, this occasional presiding officer among his ministerial brethren, into the permanent overseer of a cluster of churches, or diocese,—claiming to be superior to his brethren, both of the clergy and laity,—appropriating to himself the sole right of inducting other ministers into office, and of investing them with their spiritual functions,—assuming to be exclusively the successor of the Apostles, and to inherit from them certain mysterious powers, such as communicating the Holy Ghost by touch, and imparting to his inferior clergy the ability to wash away sins by the laver of baptism, to pronounce absolution of personal transgressions, and to change the bread and wine of the Eucharist into the real body and blood of the Lord. Whenever I see one of this class appropriating to himself this Scripture title of overseer, and styling himself, for example, "the Bishop of Boston," or "the Bishop of Massachusetts," I am reminded of the words of King Henry IV. of England, when the sad tidings reached him that Earl Percy, of Northumberland, was slain in Chevy Chace:

> "Now God be with him, said our king,
> Sith it will no better be;
> I trust I have within my realm
> Five hundred as good as he."

In order to establish their exclusive claims, the Prelatists must prove first that the bishops mentioned in the New Testament, were not parochial, but *diocesan* bishops; secondly, that these diocesan bishops were invested by Christ and his Apostles with the sole, exclusive power of ordination; and thirdly, that this priest-making power has been handed down, and can be distinctly traced, in an unbroken line of succession, from the primitive, apostolical bishops to the diocesan bishops of the present day. This is the work that they have got to do; and it is more, I think, than they can accomplish, with all their learning, be it more or less.

For, in the first place, there was not the distinction, which they assert, among the ministers of the Gospel. In the New Testament we read nothing about three orders of clergy,—bishops, priests, and deacons, differing in rank, authority, and spiritual functions. The teachers of religion appointed by Christ, as we have already seen, were missionaries and ministers,—which is the true meaning of "apostles" and "deacons;" and they were invested by him with no power over one another. They constituted but one order, the great order of *teachers*, and stood upon a level of perfect equality.

We come to the Acts of the Apostles, and we find there still but one order of clergy, called indiscriminately ministers, elders and overseers, three titles designating the same office, and corresponding to the three Greek terms, "deacons, presbyters and bishops;" the first implying service, the second venerableness or seniority, and the third, watchfulness or oversight. So far is it from being true that these words were employed as distinctive titles of different orders in the ministry, that Paul, who certainly would be entitled to the highest, appropriates to himself the humblest of them all. He never calls himself a bishop, by way of eminence but he repeatedly styles himself a *deacon*, and addresses Timothy by the same title. Peter, too, calls himself not a bishop, but an elder. "The elders which are among you," he says, "I exhort, who am also an *elder*."

It is worthy of remark, that the word, bishop, occurs but five times in the original language of the New Testament. "Once it is translated *overseer*, which is its true meaning. Once it is applied to Christ himself, when he is called "the shepherd and bishop," that is, the watchman and guardian, "of your souls." Twice Paul uses it, when, writing to his youthful fellow-laborers, Timothy and Titus, he tells them that "a bishop," that is, a spiritual overseer, who watches for souls, "must be himself blameless." And lastly, Paul uses the term when he addresses "the saints which are in Philippi, with the bishops and deacons," that is, the officers and ministers of the church there. And it is deserving of notice, that in this single church of Philippi there were more bishops than one. Now-a-days, there is one bishop for several churches; then there were several bishops for one church. Of course they could not have been *diocesan* bishops.

And not only do these various terms of "elder," "overseer," and "minister," designate one and the same person, but they are applied to those who exercise precisely the same functions. Two citations in proof of this statement will be sufficient. Paul, we are told, called for "the *elders* of the church at Ephesus," that is, according to the Prelatical theory, the presbyters, the second order of clergy, and exhorted them to take heed to themselves, and to all the flock over which the Holy Ghost had made them "*bishops*." These presbyters, then, were bishops, in the estimation of Paul. He saw no difference between an elder and an overseer. Peter, too, in the passage just quoted, addresses the elders thus, "Feed the flock of God which is among you, taking the *oversight* thereof," as it is in our translation; but in the original, "acting as *bishops*," exercising episcopal jurisdiction. Peter evidently recognized no distinction between a presbyter and a bishop.

But it will be said, perhaps, that the bishops had the exclusive power of ordering and ruling in the Church. Let us see. Paul writing to Timothy, says, "Let the *elders* that *rule* well, be accounted worthy of double honor, especially they who labor in the word and doctrine." It appears from this, that the government of the church did not belong exclusively to the first order of clergy, the bishops, but was also exercised by the second order, the presbyters, or elders. It could hardly be otherwise, when they were the same persons.

The power of ordination, too, of instituting other ministers in office, was not the exclusive prerogative of a superior order of clergy, as the Prelatists pretend. The bishops of the New Testament had no monopoly in the matter. The presbyters ordained as well as the bishops: and it could not be otherwise; for they were the same officers, bearing different names. If the Episcopal pretension were well founded, one would expect that such eminent ministers as Paul and Barnabas would have been ordained by the original, primitive bishops, the Apostles. But we do not find that they were ordained by any *bishop* at all. Nay, we are expressly told, that they were separated and ordained by the hands of "certain prophets and teachers" in the church at Antioch. And yet, when James, Peter and John, the chief of the Apostles, afterwards met Paul and Barnabas, they gave them the right hand of fellowship, thus acknowledging them to be true ministers, rightly ordained, though they had not been ordained by bishops, but by the second or third order of clergy, by "certain prophets and teachers."

Timothy too, one would suppose, if it had been important or indispensable to give validity to his ministry, would have been ordained by Paul, or by some other of the Apostles, or by a bishop at least. But what was the fact? He was ordained, as we learn from Paul, "by the laying on of the hands of the presbytery;—not of the *episcopate*, but of the *presbytery*, the second order of clergy.

To evade the force of this statement and get rid of this difficulty, it will not do for the Prelatists to turn a short corner, and coolly tell us that those elders or presbyters by whom Timothy was ordained, and those prophets and teachers by whom Paul and Barnabas were ordained, were veritably bishops; for that will be giving up the very point in dispute, and coming over to our ground. We cannot suffer them to play fast and loose in this way. They must take their stand on one side or the other, and keep it, without shifting their position to evade the force of the argument. If they say that those elders and prophets were the same officers as bishops, very well; that is what *we* say. But if they take their usual ground, and maintain that bishops alone had the power to ordain, then we bring forward again these cases of Barnabas and Timothy to prove that it was not so, but that presbyters and teachers had the power of ordaining, as well as bishops.

Our position is this,—that there was but *one* order of ministers in the primitive Church, overseers or elders. Now if the Prelatists admit that presbyters were bishops, and did ordain in the time of the Apostles, they confound two of their orders, one of them absorbing the other. At the same time they give us, Congregationalists, the opportunity to put this question;—"If a presbyter could ordain in the time of the Apostles, why cannot a presbyter ordain now, and why is not ordination by a presbyter of your Church and our Church as valid and efficacious as ordination by a bishop?" One case of this sort, you see, breaks the whole charm, and is fatal to the whole pretension. For the claim is an exclusive one. It is strenuously maintained by the Prelatists, that no person can be a Gospel minister, unless he has been ordained by a bishop. In opposition to this, we bring forward from the New Testament three instances to the contrary—those of Paul, Barnabas, and Timothy, who were ordained not by bishops, but by "certain prophets, teachers, and elders," the ordinary ministers of the Church, the *inferior* clergy, as the Prelatists call them, the second or third estate. But if their ordination was regular and valid, (and they undoubtedly would take care that it should be,) there is no reason at the present day to question the validity of a minister's ordination, even though he may not have had the imposition of a diocesan bishop's hands practised upon him.

TO THE DAUGHTERS OF "REDUCED GENTLEMEN."

Again and again have we called upon our readers to admire the benevolence and loving kindness of advertisers, as exhibiting themselves in the newspapers. We give a new case, from the Times of a recent date: "Wanted, *with no salary*, OR A MERE TRIFLE; for the sake of a *comfortable and respectable home*, where she would be treated *with the greatest kindness, and her morals attended to*, a young French Person, *of the Established Church of England*, who can speak no English, or scarcely any. She would be required to perform no menial office, except dressing and attending to the wardrobes of three little girls; *the rest of the time she would be occupied in needlework*. She must be able to read her own language well, and have enough knowledge of writing and arithmetic to teach children six or seven years old. The object being chiefly for the children to have practice in talking French, the less English known the better. *If a young lady*, she would *often* be admitted into the parlor, *and would have her meals in the school room*. Reference as to respectability required. To the *daughter of a reduced gentleman* this would be a desirable home. Direct to C. B., Post Office, Exmouth." It is not very difficult to imagine the sort of "kindness" to be bestowed by this Samaritan, who, to the daughter of a "reduced gentleman" gives "no salary, or a mere trifle," leaving the unfortunate father to supply the child with clothes and her mite of pocket money. We can almost understand the sort of "morals" that must be practically taught her; namely, to make the most, by every sort of pinching and screwing, of miserable dependents; and at the same time to air an appearance of religion by lisping about the Established Church; to which C. B. we presume, is attached—like a whitlow to a bishop's thumb. And then the sweet leisure proffered to the young French slave! After she had taught "the three little girls" their daily French, she would spend "the rest of her time" making the little petticoats of her pupils. If, too, she were a real young lady, she would be admitted now and then, with the cat, into the parlor. But, like the cat, she would "have her meals" in another place. Oh, daughters of reduced gentlemen! learn to trundle a mop—to clean knives—black stoves—polish shoes—forget your books, forget all that may have educated your taste, your sensibility—be at once sturdy, healthy housemaids, and flee from the "comfortable and respectable home" with the "three little girls" proffered by the C. B.'s of Exmouth. And now, who is this C. B. Can the Exmouth folks guess at him or her? As Englishmen, we would punish the advertiser for this cold-blooded, deliberate insult, offered in the basest misery of spirit to the "reduced gentlemen" of a noble nation. Were we clothed with powers of paternal despotism, we would send our benevolent Janissaries to Exmouth; we would have C. B. searched out; and when found—for his or her insult to France and to humanity—we would make him or her wear wooden shoes for a twelvemonth, and every market-day eat a dinner of frogs in the open market-place. This we would do "as we live by bread." [Punch.

For the Register.

PEACE ADDRESSES.

The Sunday School Teachers of the Second Congregational (Unitarian) Society in Concord, New Hampshire, United States of America, to the Members of the Manchester District of Unitarian Sunday School Teachers in England.

CHRISTIAN FRIENDS AND FELLOW LABORERS: Your faithful and affectionate appeal in behalf of Peace has been read by us with joy and interest. We welcome it not only as a sign of fraternal union between two Schools and the Teachers, but as an omen of good, to the cause of true Christianity, in the world, and as a token of promise for the reign of the kingdom of Heaven on earth;—when peace and good will toward men shall dwell in every heart.

We sincerely sympathize with your sentiments as to the horrors of a war between your country and ours; but, terrible as is the very thought of war between two countries united by a common origin and language, by mutual social, literary and commercial interests, and by one religious faith—"One God, one Faith, one Baptism," we feel that in the sight of God and before Christ, war with *any* nation is a sin: we feel that we are united to the *human race* by ties stronger than man ever created; we are bound together by a chain of purer and more precious make than society or commerce ever wrought—a chain older than cities, and more lasting than ships: we are united by a common nature and destiny, by that bond of universal brotherhood which girds the whole earth, calling God our Father, and looking for life everlasting. *We must not fight.* God himself has forged a chain whose every link is love, and bound each to each and to all. "What therefore God hath joined together, let not man put asunder."

While we rejoice that the difficulties between our two governments have been settled without a resort to the wicked, and wasteful, and useless expedient of war, we feel there is much for the true friends and followers of Christ to do in order to eradicate from the world that spirit of war which is in itself sinful;—which, in our own country has blazed out so terribly, not only from the cannon's mouth on the fields of Mexico, but from the public press, from legislative halls, and, alas! too, from mouths dedicated to preach the glad tidings of "Peace on earth and good will to men." Among your people too, the recent bloody and inhuman butcheries in India, followed by a prayer of thanksgiving from the Church to the Universal Father for victory over such dreadful human bloodshed tells us that the same spirit is raging with you.

We believe that war is wicked; that it is not only a monstrous evil, but a more monstrous sin: that it is a direct violation of God's law of love, which Jesus Christ revealed: that no circumstances can justify or make it right for man to fight or kill his brother. We believe that we ought not to resist evil by infliction of evil, but that we ought to love our enemies, bless them that curse us, and do good to them that hate us, and pray for them who despitefully use and persecute us; that we may be the children of our Father who is in Heaven. Believing this, we heartily welcome and respond to the words of counsel and encouragement you have sent us. Joyfully we open the window of our ark to your dove, winging its way across the waters of the Atlantic with the "Olive branch of Christian Peace:" it betokens to us the subsiding of those tumultuous and bloody waters which have so long deluged the earth. There is a spot, it tells us, on the mountain-top, the highest ridges of the social and religious world where the blood-red stain of War is washed out, and man may stand without soiling his feet with the blood of his brother. We thank God for it and take courage. Your words have awakened us more fully to a sense of the responsibility resting upon us as formers to some extent of the next generation. When we see in the professedly Christian Church, and among a professedly Christian people, an evil, plainly anti-Christian as War, defended and practiced, we feel deeply the necessity of impressing indellibly upon the minds and hearts of those under our care and instruction, that "no one can love God and hate his brother;" that no one can love Christ and shoot his brother; that no one can love his neighbor as himself and fight his brother.

We feel it incumbent upon us to diffuse by our lives and teaching that forgiving spirit which was the characteristic of Jesus, and the distinguishing feature of the Christian Faith. We will strive to "be faithful to our duty of hastening that time in which men shall learn war no more," and we will work with you, and pray for you and for ourselves, "Thy Kingdom come."

From Newport, in Rhode Island, to Newport in the Island of Wight, thanks, greeting and congratulation.

Brethren and Sisters of the old English Family, and of an older, greater and holier family still,—

By having so long delayed to acknowledge and answer your very gratifying letter, we are enabled to use terms of congratulation where, a few months since, we could only have expressed to you our strong wishes and anxious hopes.

At a moment when our two Governments seemed on the point, at least, of saying: we have done all that we will or can to settle our differences by negotiation, and now the issue must be left to the God of battles;—at the moment when human wisdom and human wilfulness seemed alike to retire into themselves, and Peace to fold her wings and prepare to hide her head:—just then a Higher Power and Providence made itself suddenly and strikingly manifest, and the friends of Peace, that is, the great body of the people, were at once delighted and surprized to hear that the rival parties, after having exhausted all they had to *say* in long and perplexing negotiations, had, all at once, as if by a special impulse of Proidence, virtually said to each other: come we will leave off fruitless talking, and *do* the simple, easy, and fruitful act of peace and reconciliation.

Not to inquire where belongs the human honor of this decision or the dishonor of having so long delayed it,—have we not, almost literally, seen with our eyes, friends, the hand of His Providence in this, who "maketh wars to cease unto the ends of the Earth?" Most heartily and devoutly do we congratulate you on this consummation! May it prove the commencement of a renewed stage of harmony between us *never* to be interrupted! And may it be a strong encouragement to the lovers of peace, on both sides of the water, to labor and pray, more earnestly than ever, for the coming of the Prince of Peace!

For we cannot but solemnly reflect, amidst our rejoicing and congratulations, that your nation and ours have duties, not to each other only, but to the other nations of the earth,—and we cannot but mourn that those duties have been so much neglected and violated. That we of the Anglo Saxon race should seem to emulate more the rapacity than the nobler qualities of our ancestral tribe, in our dealings with the races around us. We think with sorrow and shame of the havoc which has been made in these last few years among human lives and feelings, the wrongs that have been done to humanity, morality and all the higher interests of our Countries and our kind, to say nothing of the Christian spirit, but the lust of dominion misleading our representatives and rulers.

May that God who has made us members one of another, and has said that if one member suffer all the members suffer with it; who has made of one blood all nations of men to dwell on the face of the earth, and has appointed the bounds of their habitation, that they might seek the Lord; may he incline the nations soon to seek the God of Peace!

We are, in the bonds of Peace, yours,

CHARLES T. BROOKS,
EDWARD W. LAWTON,
CHRIS. E. ROBBINS,
BENJ. B. HOWLAND,
WM. B. SWAN.

JOSEPH BARKER.

The London Inquirer, of July 11, contains a very interesting account of the presentation (July 6,) of a steam-press to Mr. Barker. Dr. Bowring, "at once poet, philosopher and philanthropist," presided, and made a most eloquent speech on the advance which the world has made.

"He often," he said, "entered the house of the poor man, and asked what food there was in it not for the perishing body, but for the immortal mind. They all saw the immense progress of machinery, how it was doing more and more of human handwork; and he wanted to put more mind into the hand, thus redeemed in part, from mechanical toil; he wanted to see the human being something better than an unthinking, miserable laborer in the field. He wanted the labor of the human being to be made more valuable than the labor of a horse. Man was born for something better than those material, mechanical, vulgar and common exertions which still engage, to the exclusion of nobler pursuits, so great a portion of his energies. Men were all born with equal hopes and equal rights, and he wished to see the people have fuller play and higher culture for their powers of thought. And how could they secure this to them, except by opening to them the minds of others, and unfolding to them all the eloquence and the strength in which those minds had so richly poured themselves forth? There was no man whose destiny was not high and exalted; and when they found the people disposed to help and elevate themselves, it was the duty of those who were possessed of greater advantages to assist in that happy and soul-elevating work. The Chairman then called on Dr. Bateman, the secretary to the Steam-press Committee, to read the Report."

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"Dr. Bowring, at the conclusion of the Report, rose and addressed Mr. Barker thus:—In the name of that numerous body of subscribers, who have contributed to present this testimonial of respect to you, and in the presence of multitudes of your friends and admirers, who have felt greatly interested in your exertions in the time that is gone by, and look forward with interest to your course in the future, I present this press to you. You are a man who have interested yourself honorably and usefully in all those great questions which are connected with the improvement of the human race. You have seen many victories achieved by good over evil, and you will help us to get more. The Chairman then continued to observe, that we had seen the cause of Free Trade triumphant—we had seen what honors had been won by those excellent men who had devoted themselves to that great popular object, and, among these, it was impossible to pass over the name of Richard Cobden without pointing him out as one of the most encouraging examples of true greatness, of disinterested character, of boundless exertion, and of successful effort. He was a man who was proud of his origin, and that origin was a humble one. He had raised himself from one step of moral and social eminence to another. He had created the greatest political machine that was ever organised, and for no sinister and selfish purpose, but for the good of his country. He had asked and anticipated no reward, and, his work being done, retired for a time from public life, to enjoy the most delightful of recompenses, that which his conscience would give him, and the best of rewards, that which resided in the conviction that he had labored in a just and holy cause, and labored in it disinterestedly. Some men were made to be honored, others were made to be loved, but it was the privilege of Richard Cobden to be equally loved and honored. But something had to be done for Free Trade, and he said to all present, "aid us in that cause." There was the cause of temperance,—that cause had been honorably served by their friend, their guest of the evening. It had effected a moral revolution—altered the character of a whole people—raised them from an abyss in which they were trampled upon and despised, to a position in which they were listened to and respected in the Senate of our country. He would say to them, "aid that cause." They had spoken of a cause—the cause of Christianity—the cause of peace. There was in the mind of communities still much of hatred and ill-will; it became us to labor to tear out those tares, and to plant the seeds of good-will and love. The cause of peace was committed to the press and to the people, and he would say, "aid that cause." The state of the people occupied the public mind intensely. The multitude was discovered to be swinish and degraded no longer; their temperance, their intelligence, their improvement in knowledge, were giving them more and more influence. Once the great powers of this country were the powers of the Whig and Tory parties; but now another and a greater power had risen up,—the power of the middle classes, a power greater than all others, and one to which the Government of the country must pay deference, not to say reverence. He hoped more attention would henceforth be paid to the measures proposed by government, than to the men that proposed them. He, for his part, was weary of sitting night after night, hearing rival statesmen calling each other names, and each endeavoring to prove his adversary worse than himself. He wanted their governors to be guided by great principles, that where there was a right it might be granted, where a wrong it ought be redressed. He wished, in short, as a venerable friend of his had expressed it, that the end of government should be to extend the greatest possible happiness to the greatest possible number. To elevate the condition of the people was one of the noblest functions of the philanthropist, and he said to them, "aid *that* cause." The people had not received the aid, to which they were entitled, in educating themselves. This was another great duty confided to the wielder of the press, and he said, "aid that cause." Then turning, in conclusion, to Mr. Barker, the chairman said—"In the belief that you will earnestly respond to those feelings which I have thus feebly expressed for myself and those contributors whom I represent to-night, I commend this great power into your hands, convinced that you will so use it as to leave the generation that shall follow you better than the present."

The Chairman sat down amidst that applause which had continually cheered him throughout his long and eloquent address, and Mr. Barker rose, but to re-excite those echoes of feeling, and to stand for some time silent, amidst the loud congratulations and welcomes of his friends.

At length he said, after a great effort to calm his feelings, and command his usual clear utterance:—My friends,—I need scarcely tell you that I rise under the influence of very peculiar emotion. I cannot but be greatly delighted with what has taken place, and cannot but feel the great responsibility that weighs upon my mind. This a happy day for me, and one that must be remembered forever. My desire is, that it may be the beginning of a better day to multitudes, and that a greater gift than that conferred on me, may, through that gift, be conferred on the great masses of my fellow creatures. I feel bound, in the first place, to give thanks to that Great Being, who is our king and merciful Father, and our unfailing and everlasting Friend. It is He who has caused the brightness of this light to dawn upon us, and who has brought us to this happy day. To Him first, then, I render my most devout thanks, my most grateful acknowledgements, for that kind eye that has thus far watched over me

the great principles of truth and love that filled his own breast run over into the cups of others, and *talk* the great principles of truth and love; thirdly, he must take his brother by the hand, and see what he could do for him—see how he could instruct and bless him—see how he could fill the world with those little colleges in which old and young might be collected and benefitted. But the mightiest of all mighty means of spreading the good, a man had in himself was the press—the multiplication of good instructive works and tracts. For his own part the most happy and most salutary influences that had been exerted in his spirit he owed to books. To books he owed the chief part of all he knew—to books he owed the chief of what he was, and that he was better than he might have been. In proportion as good books had been placed in the hands of nations, had those nations been made great and happy; whereas the lowest nations in the world were those that had the fewest books."

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"He would tell them freely what he intended to do with the press. He hoped to aid the cause of freedom—freedom of mind and body, limb and soul; to help to obtain for them a thorough and everlasting emancipation. He wished to aid the cause of temperance; he intended to multiply those lessons which had regenerated Ireland and improved England. He desired to aid free commerce, and nothing in the wide world would be sweeter to his soul, than to aid that cause: for it was wicked for a rich man to rob a rich man, or for a poor man to rob the rich; but what sort of wickedness was that, when it was the rich who robbed the poor?

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"With regard to temperance, if he advocated it when people mobbed him for so doing, he was not likely to forget to advocate it when the cause was become popular. If he had helped to roll the stone up the hill, he should not refuse to give a lift to it when it was near the top. He would devote his press also to the cause of sanatory reform,—i. e., to the cause of people having clean faces, and clean bodies, and clean houses; and excluding, from within and from around their dwellings, all noisome exhalations; and securing for themselves an unceasing supply of good, sweet, pure, fresh air. He wished men to have clean souls in clean bodies, and clean bodies in clean houses. Let any man put into his hands a good, sound, useful book or tract, on sanatory reform, and he would print it, and do his best to circulate it. He was described as an irreligious man, and one who was endeavoring to sink the world in unbelief. He would rather die at once, than injure true religion. He would not wish to live, except for true religion. He could not have lived through the many troubles of his short life, if religion had not given him its support. He had toiled in hot, crowded rooms, night after night, and ridden home on the outside of the coach on a cold winter night, in order to be at home for his regular duty on the Sabbath, in the advocacy of Christianity. His old friends said, how awfully changed he was; but he had not ceased to advocate a single principle that he had then advocated. Religion was his all, his comfort, and his joy. If religion were checked, the world would go back. It was the lifter-up of the down-trodden; it came from God in love and mercy. It was the fairest offspring of heaven; it was the best, the eternal friend of man. He knew what people said. They said, "You don't teach this, and you don't teach that." "No," he answered, "and you do, and you've taught it too long." He did not teach that God was a cruel and vindictive being, and that man was a degraded and corrupt slave. He did not, and Jesus did not; and he would never consent to use his tongue or his press to slander the Fountain of Good—to advocate principles which held man chained down under unutterable terrors, and made him a mean, pitiful, wretched, trembling slave. He would not do this; and God ever preserve him from doing it. He that made us all, loved us all. [Mr. Barker then gave a description of what, in his view, was true religion.] Many people had no other horn-book than a sign-post; many more had learnt to read from tombstones. He was thankful for such things as sign-posts and tombstones; but he was also glad that there began to be now something better that was accessible. Some time since, a good book that a poor man wanted would perhaps cost sixteen shillings; but that was nearly two hundred pence, and, perhaps, more than a week's wages. It came down, though, to twelve, ten, or even eight shillings; but he wond bring it down to eightpence. He knew how he had suffered from the want of means of knowledge when he was young; he knew how he had hungered after books; and he remembered how he went crying to that poor mother—(Mrs. Barker was sitting with her aged husband at one of the tables near)—to give him threepence to buy a book. He would print two thousand copies of a twenty-four page tract in an hour, at the price of one penny, or even a half-penny. He would print forty thousand in a day, and work no more than ten hours a day. The paper would be a farthing, and the work a farthing; but this could only be done by large quantities being printed. That same tract, if there were only one copy of it printed, would cost £5; and so it might be said more truly by the printer than by the old fruit-woman, who declared that she sold every apple at a loss, that he lost by every tract he printed; and it was only by selling a great number that he could make it answer. Next to tracts he would have pamphlets; and next to pamphlets, books; and next to books, a library. That project of a poor man's library, was very dear to him. He wished to publish three hundred volumes, at eight pence each, in cloth; and he would begin the moment he had five thousand subscribers. They would come out at the rate, probably, of three volumes a fortnight; this would cost one shilling per week. He might, in the long run, perhaps, want a new press or two; for there were a strange kind of creatures, called publishers in London, and perhaps somewhere else, with whom, perhaps, their chairman had had something to do, that gave authors great trouble. He would wish to assist those authors. He asked people to get books for themselves; when they had them, or *if* they had them, then let them get them for their brethren. If they objected to him, let them employ George Brown, of Bernard Castle, who had commenced printing. It would give him as much pleasure; he did not care who did it, so that some one did it. Chambers's, also, had done much for the people, and deserved well of the people. He (Mr. Barker) was not a printer from taste, but from necessity, and because there was no one else to do the work. If he had his choice, he would leave this to others, and he himself would go about preaching,—preaching day and night,—preaching in every country. But the printing must not be neglected; for how did the temperance cause advance in whiskey-drinking Scotland, and lift up the soul of drunken Ireland! Mathew and Livesey spoke indeed: but Livesey soon saw another machinery was required for his reforms, and he turned printer; and that was the way in which he exercised such an influence in society. That was the way in which the League had secured its bloodless triumphs. They had sent out an army of pamphlets. They had acted on the public mind by lectures, also indeed; but they reached every elector in the kingdom with pamphlets, and instructed tens of thousands each week with their paper. There should be, in like manner, a Christian League, to advocate and promote the cause of genuine religion. He intended to have a Christian newspaper, which should keep its eye on public men and public measures,—a newspaper that should plead for temperance, for knowledge, and for religion, without cant. It should have four large pages, be very well filled; and they should have it, not for 5d., or 4 and 1-2d., but for 3d.; and they would begin it when they had got three thousand subscribers. It should be a daily companion to them, and a weekly instructor and comforter. Mr. Barker then concluded by imploring a blessing on the head of the chairman, who had been to him, notwithstanding the difference in their station, as a brother and a friend—and on all those who had given him their presence, and countenance, and aid—as well as on all those who were prevented from being among them. [Throughout his long address, Mr. Barker was listened to with marked satisfaction, and, continually, audible signs of agreement and delight from his numerous friends."]

Our religious obligations to others are bounded only by their wants and our ability to relieve them.

CHRISTIAN REGISTER.

BOSTON, AUGUST 15, 1846.

CHRISTIANITY AN OUTWARD AND AN INWARD THING.

HINTS AND GLIMMERINGS OF THOUGHT.

The outward church—its essential forms and machinery—its buildings and priesthood—monks and penance—pilgrimages and wars—outward expressions of the infinite soul's desires—coming forth in architecture, its vastness, deep within deed, tower above tower—in painting, of what is outward and wonderful to the senses—the annunciation, the virgin mother and the divine child, the transfiguration, the crucifixion, the resurrection and ascension — in poetry, Dante by material images picturing all the changes of the soul—the place of its despair, no hope, an ever-consuming fire, dark, fierce, with deep, unutterable woe—images of horror—black, awful, without limit, without end. Then Purgatory, which we usually regard as a fiction of the middle ages, a place where souls after death should be confined to work their way out by penance and gifts and prayer;—we regard it as a fiction, but a fiction, how full of meaning when applied to the spirit struggling here with its weakness and its sins up through doubts and the fear which hath torment. As an emblem not of what is to be, but of what now is, in many a human dwelling, with many a soul while yet in its mortal tabernacle, what more true or sublime than this mountain of Purgatory!

And this as a preparation for heaven into which we are to rise circle above circle, amid the fluttering of innumerable wings, the glimmering of inexpressible light, the rich, strange, gladsome, diffusive, expanding songs of blessed spirits and the angelic hosts,—the splendors of the eternal throne encircled in its own infinite brightness so that no eye can see, but archangels veil their faces as they approach.

These were the outward emblems of Christianity in the middle ages—or rather not regarded as the emblems, but the realities, the actual condition and possession of departed souls.

The offspring at first of a high spiritual truth, wrought out in all sincerity, till the soul had been bound in its own active conceptions, as the waterfall is sometimes imprisoned in the huge piles of ice formed by its own spray. What was at first a living expression became an icy congelation, binding and chilling the church which it was intended to warm and enlighten.

These the expression of the middle ages and to a certain extent they still exist—massive, insensible forms—all outward—not rising ever fresh to protect and instruct the age, but fixed, an outward worship, a something between the soul and the infinite spirit in which it lives.

But with the most enlightened and spiritual, these things have ceased to be realities and are only emblems. A material heaven or hell is only the image of what is in the soul. An outward church with the curious and massive structures that belonged to it has ceased to attract the highest and purest minds. As an outward organization, it rests now not on eternal truth, but on associations which must die out.

Christianity, if it would retain its hold on the affections of the world, must once more return to its early simplicity and purely spiritual character. From lofty domes and proud cathedrals where it stood, the haughty rival of kings, demanding of them personal submission and homage to its mitred servants, it must come out and be once more a heavenly teacher, a crucified Redeemer, touching the soul by the simple energy of its words, by the purely spiritual character of its worship, by entwining itself round the deep affections of the heart, and raising the individual soul to a purer worship, in its own right, without the intervention of priests or form.

Its supernatural agencies and birth, though we admit them still, cannot, with the profoundest minds, have the influence they once had.—Instead of dwelling entirely on those things so well fitted to make their impression on the ages that are past, and to answer a high purpose still, we must now dwell on the inward spirit, and seek the life-giving energies, the purifying influences, which come directly to the soul. Forms are now cherished, not as realities, but as forms. The outward church is not a thing which in itself demands our reverence, but is only an outward type of the invisible union longed for by pure and loving spirits, and promised to those who love and serve God. The outward Christ is less exclusively worshiped, the inward more.

If Dante were now to live, he would not content himself with a blazing hell; but penetrating more deeply into the hidden principles of God's universe, he would find in the soul and the world which acts upon it, enough to awaken all his wonder, and to employ all the intensity of his spirit. And if the great painters who lived three or four centuries ago, should now be filled with the same christian zeal as then, they would dwell less upon the merely marvellous parts of the Saviour's life and labor more to bringout the deep spirit of holiness that was in him. The holy family would be painted less with visible angels and an outward glory round them, and more in acts of beneficence or with the silent expression of inward peace and joy.

And so with us. We are to receive christianity more in its original simplicity. We are to be more like Jesus, going about doing good, with hours of still communion with our Father and an unbroken confidence in Him. As we become more spiritual, outward exhibitions and forms will cease to be regarded as ends, and will become less essential as means. Christianity will shine forth not in the pomp of its outward worship, but in its silent influence upon the heart, directing its struggles, soothing its pains, enlightening its doubts, and shedding abroad its own gentle and peaceful spirit on society, on the poor, the sorrowing, till we and the whole world become filled with its power.

ORDAINING COUNCILS.

There has been gradually springing up among us a practice which sometimes makes an ordination anything but what is desirable. We allude to the very inconvenient size of ordaining councils,—twenty or thirty, and sometimes, we believe, as many as fifty churches being invited to be present by their pastor and delegate. The consequence is, that the whole hour is taken up in calling the roll, or, if a discussion is started, in the multitude of counsellors there is confusion. Before the subject is reached the bell tolls, and the whole matter is hurried through or rather hurried off. All the purposes of such councils, it seems to us, would be much better answered, if only six or seven churches—those particularly interested in the occasion—were invited. There would then be an opportunity for friendly inquiry and discussion. The true condition of things would be better understood than now, and the form of setting apart a young man to the ministry of Christ—a form beautiful in its simplicity, venerable for its years, and commending itself to many hearts,—would be preserved. We make the remarks now, with no immediate prospect of an ordination, because we would not undertake to dictate in any particular case; but hope that the suggestion may be remembered.

REST.

Here we are all of us, seeking for something. We cannot stand still. A thousand different paths are around us. In one or another of these we must go. Where shall we find that which may fill up the measure of our wants and give us rest? Not in the ways of forbidden pleasure; for, whatever may be the charm at the beginning, with every new indulgence the desires are increased, while the relish is diminished. At every step the passions became stronger, the soul more restless and unsatisfied, the sense of enjoyment less, till as by an insane necessity, men are driven on to pleasures which pall at the moment when they are freshest, which leave such a weary, listless vacancy behind, and which at length must lead to the loss of all that we should most value—the loss of health, of friends, of virtue and even of a virtuous intent—the loss of peace and enjoyment now, and of all hope connected with an hereafter. And so with every sinful path. For every sinful act is its own avenger. Every wicked object which we pursue with so much zest, when once it is gained, turns fiercely round and pursues us. When once we have become involved in guilt, we have narrowed our lives down to the present. The past can give no satisfaction,—we shrink from it; — the future is without hope, and we shrink back appalled from that.

But there are other objects, not in themselves sinful, unless pursued with too exclusive an aim. May we not look to them for the satisfaction we seek? Wealth, honor, leisure, books, art, friends, society and cultivated taste—these surely are innocent objects of desire, and may they not give what we want? If pursued otherwise than with a religious spirit, if received with any other than a feeling of devout gratitude for the gift, and a sense of solemn accountability for our fidelity in the use of them; if, in short, we look to them as in themselves ultimate objects of our hopes and affections, instead of being at the same time instruments through which purer affections and higher hopes, and a more glorious end may, by our religious fidelity, be gained, then they will not and cannot give the satisfaction we crave. For the higher instincts and cravings of our nature cannot rest in them, and press on to something beyond;—a crown of life beyond what any earthly ambition or affection can ask. Let fortune and friends, and honors be multiplied till we can wish no more; and we begin to be wearied by their very abundance. The excitement of the game is past, the zest of the pursuit is over; and in the midst of all, the soul sighs for something which it has not got. But this is more than man can hope. No one attains to such an amount of earthly prosperity. There is a system of compensation, and even in the goods of this life God hath set one thing over against another. We may gain wealth, but have no other distinction. We may have a refined taste, but no leisure to indulge it; or we may have both without health. Or we may have a temperament which makes us irritable and uneasy. Or at the moment when we hope to sit down and enjoy the fruit of your labors, the friends to whom we are most dearly united, are torn away and we are left solitary and desolate in our home. And so are we constituted, that a single loss for the time makes us forget all the blessings that remain.

To whom then shall we turn? Where shall we seek rest for rest? There is but one source from which it may come. "Be thou faithful unto death and I will give thee a crown of life." We repeat these words; we profess our allegiance to Christ, and think that we believe in him, and yet go on seeking to satisfy the infinite cravings of the soul by some change in our outward condition. We know better. We see the folly of this very conduct in others. We express our wonder that they should be so deluded;—and then do precisely as they are doing, hoping, against reason and experience, that the next week, or the attainment of some particular end, will give us the repose we ask. When shall we, foolish children, learn to be wise? When shall we learn to fix our loftiest hopes and our warmest affections, on him who knows our weaknesses, who can satisfy our wants, and breathe into the souls which he has made, the peace and rest for which they yearn!

OMINOUS FACT.

Correction. We stated in our last, that the sermon recently published by the Unitarians, was preached by Dr. Beecher of this city. We are informed, that Mr Charles Beecher, the brother of Dr. Beecher, an Orthodox Congregationalist, now residing at the West, was the author of the production which the Unitarians are circulating in the form of a tract. We cheerfully make the correction, in justice to Dr. Beecher. This view of the matter shows very distinctly the signs of an '*alliance*' between the *West* and *East*. We have never seen the sermon and know nothing of it, except what we have read in the Unitarian papers. We wished simply to notice the ominous fact, that whatever the merits or demerits of this discourse, the Unitarians were so well pleased with it, that they intend to print a large edition for gratuitous distribution.

The above is from the "Witness," an Episcopal paper, but the insinuation which it contains against Orthodox Congregationalism is one which might very readily be retorted upon it. If it can be charged upon the Trinitarian Congregationalists as an "*ominous fact*", that the Unitarians are greatly pleased with one of their sermons, how will the Witness bear to be told that there are many writings of Episcopalians with which the Unitarians are so much pleased that they are glad to use them as text books and manuals of instruction! Paley's works are as familiar to us as the writings of any Unitarian, and Bishop Butler's sermons we regard as equal in depth and soundness of thought to any sermons that we have ever read. So also, many of Jeremy Taylor's writings are among the richest and most delightful storehouses of liberal thought and practical devotion that we can find. And even from some of the Tractarians we have derived no small amount of pleasure and instruction. Are not these "ominous facts!" Is not the Episcopal Church, therefore, becoming Unitarian! And, moreover, is it not a very "ominous fact" in respect to the Roman Catholics, that there is no work of a devotional character more used among us than a volume of Selections from Fenelon! We beg our Orthodox brethren, therefore, not to be too much alarmed at our admiration of Mr. Beecher's sermon; for though it be, as we cannot deny, an "ominous fact", it is one which hangs over other denominations as well as theirs.

But, seriously, it is hard that we cannot be permitted to love and admire a Christian writer of a different denomination without causing the cry of heresy to be raised against him. When will Christians learn to reverence piety and truth wherever found! And when will Christian teachers take as much pleasure in whatever may unite the different sects as they now take in doing what they can to breed jealousy and dislike among them?

There is some truth certainly in what follows from the Methodist Protestant, though it assumes much more in behalf of the Editor, than we should dare to ask. But will our readers remember that the weather has been very warm, and may continue so several weeks longer!

EDITORIAL DECISION—A TALK WITH CONTRIBUTORS.

No man is qualified to discharge the duties of the chair editorial, who is not possessed of some decision of character. It is utterly impossible for him, as a general thing, to steer entirely clear of difficulties. He must expect them. But they will be greatly augmented, if he have not independence enough to follow the judgment of his own mind, in regard to the manner of conducting his sheet. Papers will be offered him again and again from brethren of respectable abilities and of great Church influence, the publication of which he will feel assured would be improper; and he is compelled, therefore, either to injure the feelings of the writers or do violence to his own judgment. The position which he occupies; the facilities afforded him for general acquaintance with Church interests, as a whole; enable him to determine the propriety of measures that may not be so apparent to those who contribute the articles thus declined.

That he may err in judgment, no one is so foolish as not to admit. His brethren may be right in many instances, and he may be wrong, but, the probabilities are in favor of the editor, if he be at all fit for the position he has assumed. His feelings are not, or should not be, prejudiced by those *local* and *personal* preferences which so often blind the judgments of men of sound mind, and of generally correct habits of thought.

CHRISTIAN UNION.

Whatever brings *Christians* of all denominations to understand each other better, will, we are confident, bring them more into harmony one with another, and in the present disjointed state of Christendom, he, who in a truly Catholic spirit, does anything to bring about this end, is doing a good work. It is only in this way that the breaches which divide us can be healed, and the now scattered members of Christ's flock be united in him, one shepherd and one fold. Our impression however, is, that religious denominations which have really an affinity for each other will naturally be drawn together, and that formal attempts to accelerate a union will have an effect the opposite of that which is intended. With these general remarks we publish the following communications:

For the Register.

UNITARIANISM AND UNIVERSALISM.

Mr. Editor,—Although personally unacquainted with you, yet, as an editor of a journal devoted to enlightened and liberal Christianity, I feel moved to address you a few lines on a topic suggested by the above caption. I have long felt the need of some more particular and deserving consideration than the subject has yet met within any of our periodicals, yet I cannot propose, even now, thoroughly to consider it, but only to advert to a few principles and more prominent points which may be involved in it. The subject is unquestionably of high importance. That two sects, the most rational and liberal in Christendom—holding principles precisely the same on almost every point essential to Christianity—varying only in some cases, in the *conclusions* to which principles inevitably lead—whose stand-points and guide-marks are the same—and who are so viewed even by the more exclusive and creed-bound sects who unite their energies to oppose them,—that two such sects, occupying a place so prominent before the Christian world, should yet be divided by so wide a breach, I had almost said was a marvel in the history of our Christian progress. Can it be that we are here furnished with another instance of what Channing has adverted to in the history of Catholicism and Episcopacy? No enemies are more jealous, the one of the other, than these two rival powers. And it is shrewdly remarked that, in a general way, the sects are shy and distant, the one from the other, in proportion to the nearness of this proximity in principle! I would gladly escape from a conclusion so unfavorable to the spirit of sect, and say in the present case, if I could, that it was rather owing to a culpable misunderstanding, among both parties, with a want of philosophical correctness on the part of the Universalists, and a more vigorous pushing of principles to their legitimate conclusions, on the part of the Unitarians. That the Unitarians, as a body, do not understand the Universalists, is too plain to dispute, their laity, especially, classing them with Trinitarians and Calvinists, and supposing them to be mainly distinguished from these sects by holding to the salvation of all. This, I say, is a feeling with many of their class, while another supposed difference is, that all men *may* rather than *must* be saved—a distinction more of words than any thing else; for the *must* is held to in no sense inconsistent with the human will. That the Universalists do not understand the Unitarians is also, I think, a point equally clear. It may appear strange to assert that two such sects, representing, so far as Christian doctrine is concerned, the most enlightened portion of Christendom, and living in such close proximity to each other, do not *understand*, or are *ignorant* of each other's sentiments. But we are here called to contemplate a melancholy feature in the history of the human mind. It is the absolutely blinding power of self-interest, party, and sect. What sad havoc it makes even of the will! Half the time, (we wish we could not say it,) the fact that they *do* not understand is almost synonymous with the fact that they *will* not understand, so that the truth in question, without much controversy, is largely referable to a principle in our common defection which makes it hard to see, where absolute freedom and disinterested, untrammeled love for Christ's cause in the earth, sees with the distinctest vision. I say, the Universalists do not understand the Unitarians. A late experience has convinced me more abundantly of it. They look upon them with too jealous an eye, and, whether it be for a more commanding influence, for a higher philosophy, a purer taste, a better scholarship—any or all of these influences, I am prepared to say that they misjudge them grievously. I speak now of the Universalists as a body, and of their laity especially. They conceive them as very closely allied to the "Orthodox" in dealing out God's wrath in the menaces of everlasting torments, and as mainly distinguished from the more rigid sects by the doctrine of the Divine Unity and the rejection of miraculous conversions. And the spirit of sectarianism with which the Universalists view the Unitarians is certainly no better than in the reversed case. It is quite as far from one house to the other, as from the other to the one.

Again, I have said, that the breach between the two denominations is perpetuated by a want of philosophic correctness on the part of the Universalists, and a more vigorous pushing of principles to their legitimate conclusions on the part of the Unitarians. All the more enlightened among both sects know very well that the *main* difference between them is on the question of a future state. And here, I believe, the Unitarian denomination is divided; some, (but a very few, however,) holding to endless sin and consequent suffering; some holding to the annihilation of the wicked; some to the opinion that the Bible and Reason afford no decision of the question; and some to the eventual purification and happiness, though in different degrees of perfection, of all human spirits, and progression through eternity. The two last classes perhaps comprise almost the whole denomination, and the last not a few. Now, on such a question, we say the Universalists lack greatly a philosophical correctness! while a portion of the Unitarians fail to carry out their principles to their just conclusions. It is, however, an error to suppose that Universalists generally hold that at the moment of death all men will be perfectly happy; the majority of their ministers, at least, (and I speak from ten years acquaintance among them) hold to some consequences of sin in a future state. Their laity are not so far advanced in this respect. (Will some one define the cause?) But to the question. The Universalists, we say, lack a philosophical correctness. I know that many of their leaders would sneer at the idea of philosophy. But in this respect they know not their effeminacy. Brownson, who with all his extravagances, utters many truths, long ago said that the Universalists "had no philosophy", and as a body, they have not. What is more, they glory that they have not!——— They exult in being the strict and unswerving adherents to the Scriptures, and they adhere to them none too closely. No sect can. But to effect a divorce between the letter of the Scriptures and a philosophical study of them, is to cast both Reason and Scripture down to the ground. And it is not a little surprising that a sect that boasts so much of reason—that erects some of its strongest pillars on this foundation—that even carries it into the future state, and argues energetically for the universality of final happiness there, should discard it at once and altogether when it considers the effects of sin there! As if it were fated, for human humiliation, that a sect that holds so glorious a truth, and so rationally as many of them do, should for the present, stumble so grossly with all human fallibility. We tell such Universalists that many of their Unitarian neighbors have the better of them on this point. They *have* a philosophy. And, bold am I to say it, *without* it, the Scriptures are an inefficient help to push the highest, the most intellectual, the most vigorous and successful investigations after truth. When the Universalists as a body shall learn to take this question in hand, with strict adherence to reason and the laws of the human mind, and with the aid of what Scripture there is to throw light on the subject, then, and then only, will they extricate themselves from a striking inconsistency which now mars the beauty of their faith, and subtracts from its practical influences.

But the Unitarians, we have said, fail in carrying out their principles to their just conclusions. With all their philosophy, they seem, many of them, to overlook the necessary conclusion to which the Paternity of God, and their views of human nature, must steadily conduct them. The one principle that punishment is not the bolt of vengeance from an arbitrary Deity, vindictive and useless, but reformatory, and growing out of the natural operations of the laws of mind, is enough to make them open, at least, to the grand conclusion that at some time or other—*some time* in the revolution of ages, sin will be finished, and everlasting righteousness brought in. But more especially, in connexion with this, will the Paternity of God, and the true view of progressive human nature, lead to it. Though, we are well aware that one sect cannot in a moment do every thing,—that circumstances control sects as well as men, and circumscribe them for a certain time, even against their own principles, within certain limits. The Unitarians have been called out from the old Congregational Churches. The doctrine of the Trinity, with its kindred, has been the chief error they have been called on to attack, and the doctrine of the Divine Unity their distinguishing centre, which has given them their name. They have had their mission, and nobly have they fulfilled it. The Universalists have had theirs, and nobly have they fulfilled *it*. The doctrine of endless and unutterable torments has received from them the blow that it deserved. But both have more to accomplish. Both have concessions to make. We might say that both have to learn consistency. The one, in *getting* a philosophy, the other, in properly *using* it. The Unitarians of England have set the example. They, I believe, almost universally, preach openly, the final purification of the universe. Fox, Martineau, and Thom furnish illustrious instances. Several preachers have in this country. But the approximation must go on. No social, no worldly influences can hinder it. It is not in the nature of things, that two sects, holding main principles exactly the same, can forever hold out at distance from each other. But here let me say that the proximity can never be completed till there be less sectarianism, less jealously, less warfare against one another, and more genuine love for humanity and the cause of Christ. The Unitarians must learn more, so to speak, of what they already have; the Universalists must learn more of what *they* also have, more consistency, with more refinement, a purer taste, a higher standard of intellectual excellence. Beauty and polish will never hurt them—they must put away this fear.

Finally, there is one topic which I would particularly refer to. I allude to the difference in the comparative practical influence which is claimed for the preaching and diffusion of the sentiments of these two classes of Christians. It is not so great as imagined. Setting aside the better influence that would come of a right view of the connexion of the present with the future states of existence, the difference in the practical influence of the two denominations is not so great as many Universalists are apt to consider. I allude to what influence may be supposed to come from a distinct and habitual *preaching* of the final union and happiness of all men. This, I allow, is of moment. The reflection that we are eventually—if not even for a thousand ages hence, to live in harmony and concord, sin unknown and hatred unfelt among us, must have, in the heart of the true believer, a decided tendency to good. It must reconcile the feelings here. But, it is open to this objection, which the Universalists have always urged against the "Orthodox" views of punishment. It is "putting far away" not "the evil day", but the good day; and hence the apparent influence diminishes. Men are influenced most powerfully by present consequences. Now we say, it is not the distant *conclusions* to which certain principles may lead, but the principles themselves which influence men most powerfully. It is not by the constant reiteration that all men will be saved at last, but the principles of love and good will which lead to it, which is the true influence of Christianity. It is the Paternal character and tenderness of Deity—the fact of universal, human brotherhood—and the true and honorable view of human nature, which are the grand motives of human reformation. Let these find lodgment in the heart—be really felt and active there, and, no matter about the end, a thousand ages hence, the work of Christian regeneration must go on. Now we ask, what sect of Christians has these principles in richer and more beautiful abundance than the Unitarians? I would not, certainly, be thought here to speak any thing against a sect with which I have been connected for ten years past, because I find it necessary to speak in praise of another. I utter truth, seeking favors of none. I belong now to no sect. *And it is not, I say*, the mere fact that all men shall be saved at some time or other, that is even *one* of the greatest incentives to holiness; it is, I repeat, the principles of love, of good will, of benignancy, which lead to this; the principles of the Divine Paternity, of human brotherhood, and true views of our nature and our connexion with God. Now, the Unitarians have these principles in close connexion with the Universalists. Their practical influence then, in so far as these are concerned, must be the same. Here, then, is the occasion of another breach removed.

But we must pursue the subject no further. We would only say, in conclusion, that the practical preaching, the exhibition of all the fundamental principles of Christianity, given by the Unitarians, especially, the carrying these out to their legitimate conclusions in the divine government, as some of them do, cannot but be salutary in the highest degree. We can but utter a fervent prayer that both denominations may come to understand each other better than they do—that they may profit by each others' advantages—come nearer and nearer to each other, each making the proper concessions with the proper candor, till the partition wall which has so long divided them may pass away in the light of a mutual faith and a common interest, and these twain shall become one people. We do not believe that any view of the vexed question of divine and human agency properly separates the two denominations. W. M. F.

For the Register.

THE PROPOSED UNION OF UNITARIANS AND CHRISTIANS.

Mr. Editor,—Two leading editorial articles have recently appeared in the Christian Herald, under the above caption, and signed "R.," doubtless from the pen of *Philemon R. Russell*, one of the editors of that paper, a journal, as we all know, devoted to the interests of the "Christian Connexion." I wish to say a very few words, with your permission, on these articles. In the first place I should like to know *from what quarter* a proposition for the union of the two denominations has ever emanated. I am very certain the idea has never been cherished among the Unitarians. We have seen with pleasure the liberal stand which the "*Christians*" have taken in reference to *Creeds*, and have ever rejoiced in the spread of their principles and growth of their body. Our sympathy and prayers and good wishes have gone out towards them, for we have felt that, though occupying a somewhat different ground from us, they were laboring for the same glorious purpose of emancipating the Christian Church from the power of a priestly hierarchy, and all human authority. We have seen and felt that there should exist no good reason why our fellowship should not be mutual. And we rejoice to *know* that by far the greater portion of the members of the "Connexion" heartily reciprocate our sympathy and are ready to acknowledge and return our fellowship. But I have yet to learn, that with us at least, there has been any desire for a *denominational union* of the two bodies, or that any proposition of the kind has ever been made on the part of either. The Unitarians have always thought, I believe, that by a Christian and spiritual union, mutual advantages might accrue; but they have also uniformly felt and said, that it would be better for both and the great cause we have mutually at heart would best be secured by a continuance of separate organizations.

It seems to me, therefore, that Mr. Russell, is doing both his and our denomination injury, by thus encouraging a false impression among the readers of the "Herald." From these and a number of other articles, which, from time to time have appeared in that journal under the same signature, Mr. R. is doing not a little to mar the spirit of sympathy and good fellowship, which has so long existed—and which I devoutly hope will long exist between the Christians and Unitarians, and that without any real cause and for no conceivable purpose of good.

In the last article above alluded to, Mr. R. says, "I am not ignorant of the sentiments or usages of the N. E. Unitarians." But a perusal of these articles will convince any Unitarian either that he *is grossly ignorant* of both, or that his zeal has somewhat overborne his honesty.—I am fain to believe that the *former* is the case.

He further says, in order to assure his readers that he has good reason for his knowledge. "I was once settled over one of their churches and belonged to one of their ministerial associations," and the reason he gives for dissolving his connexion with them was that "he found them skeptical on several points of faith and practice which he deemed vital to experimental religion."

Now no one will call in question his right to dissolve the connexion thus held, and that his reasons, as stated, are a sufficient cause for such dissolution. The question in my mind is whether *facts* will justify the assertion, that he is "not ignorant, etc." And I wish to put to him, a few plain questions, and to which I hope he will have the fairness to give as plain and direct answers.

For *how long a period* was Mr. R. the "*settled*" pastor over one of our churches? Was that a *prominent* church, of which he had the care, and of which he now speaks so unkindly! Was he regularly inducted into the christian ministry, among the Unitarians, or was he merely on probation, having just come from *another* denomination of christians? Was he ever admitted to membership in "one of our ministerial associations?"

A plain statement of facts in reference to these things would give his readers just ground of opinion, in reference to his knowledge of our "sentiments and usages."

I write in no spirit of unkindness to Mr. R. but only from a desire that a better understanding may be had between us, as brethren engaged in the same great work of human redemption. I have seen with regret a disposition in the "Herald," to misrepresent our "sentiments and usages," and, I think, not in a truly christian spirit. Some of these misrepresentations I may at a future time allude to. I can see no reason why we need "fall out by the way," why we may not occupy our several positions in society and the church, and still labor together in the spirit of christian sympathy and fellowship.

A Friend to the "Christians."

For the Register.

INLAND SKETCHES. NO. III.

You will congratulate us for one item of success in our crusade in New Hampshire against ignorance. It is the passage of a law at the recent session of the Legislature, creating the office of a Commissioner for the Common Schools of the State. It would be unfortunate if we should get either king *Log*, or king Serpent for the place, a sleepy good man, or a fiery partisan; but the appointment is not yet made, and we hope for the best. The gentleman mentioned in my last communication has the best qualifications of any man in the State for the office, but he has too much of the odor of heresy about him for the evangelical party, as they christen themselves; though if they knew their own origin, would they not call themselves *epistolicals*, and not *evangelicals*; for surely they were born of the *epistles* of St. Paul more than of the *evangelists*, Matthew, Mark, Luke and John. The officer in question, *if* he be a good man, and an enthusiast in the cause—in a good sense, can do an immense amount of the best service that can just now be rendered to humanity in this spot of the earth. We have an admirable institution for educating the whole people—the District School system. But it drowses, it nods, even as good Homer himself sometimes did. It stagnates, it sprawls helplessly, and drags along its slow length behind. The general feeling is, the schools are well enough, and it is best to let well enough alone. *Laisses faire*, says sleepy head, I got along when I was a boy without all this ado, and why cannot my children. The *cui bono?* sticks in his throat, though he never learned a word of the tongue of the Scipios. His equation is past and present equal to present and future. That profound, heaven-high, hell-deep verity of growth, growth in things evil, and in things good, has not yet flickered through his brain.—He sees not that we fluctuate forever according to an essential law of our being, and that the only question is, shall it be the forward or the backward diving of time's huge pendulum; shall we mount, or mire! We must have better schools, or a great deal poorer ones than those of old. The agitations of the time, the incoming questions of reform will not let the pupil pore over the Psalter and Spelling Book, the classics of the Puritan era. *That* school did for *that* world, but *that* school will not do for *this* world. A new world demands a new school.

The people dose over this subject most fearfully in this country, and it is to be feared will not wake up till they hear sharp, shrill, hot explosions of that rising volcano, Mt. Ignorance, more formidable than those of Hecla or Vesuvius. The whole American creation groaneth already. The brute giant lies uneasy on his bed of red-hot marl, and when he removes the pillars of the republic sensibly shake. Our great men contrives present expedients instead of aiming at national growth. They speechify about lard and beeswax, and let the fruitful, fiery intellects of millions of men go uncared for, making no little friction for the wheels republican. Oh ye statesmen! awake to your duty while the to-day of opportunity is yet given. Scatter intelligence, diffuse principle, sow truth more widely than the wheat of the west, build the school-house on a thousand prairies, and the church on ten thousand little hills. Ignorant vice is the millstone about the proud neck of America that can yet drag her down to the abyss. But we hope for better things.

There are symptoms that men will arouse themselves. State after State rises up, and shakes off the stupor.—Massachusetts and New York always leading the vanguard. New Hampshire is coming up to the work with her usual slow and heavy, but steady gait. We have been swift as reindeers to vote for war, and Texas, and gag-laws, and all manner of iniquity *ad nauseam*, but now we are as slow as snails to move the wheels of education, to raise the tone of morals, and to abate the black horrors of the grog-shop.

A good Common School Commissioner, if he had but the little finger of Horace Mann, would do much good in rendering our school system more efficient, in gradually raising the tone of public sentiment on the subject, getting the press more enlisted in the work, promising a better set of teachers for our schools, diffusing information in towns now as dark as Erebus, enlisting the noble young spirits of our State in something better than mammon or politics, even the utmost developement of realization of a christian commonwealth. This is the demand, where is the supply! May the Providence that has created the place, now fill it with a wise and able man.

He will have only $600 salary and perquisites, about one half what is given for an overseer in a factory, or a second class engineer on a railroad, but poverty will keep the office pure of the sordid and ambitious. Whosoever takes it, will take it to do good. He will be in imminent danger of freezing to death, I mean of course mentally, in some parts of the State, but he must work hard and he then will keep himself warm, and make others warm too. He will for a time get more kicks, than praises, do the best he may, but he will do good, great increasing, permanent good, and when the noisy present has subsided into the still eternal past, he will be remembered as the benefactor of a cultivated and christian

State, the pioneer of a redeemed age of true liberty, Holiness without cant, and Love, unsoured by sect, unchained by superstition.

NEW HAMPSHIRE.

For the Register.

HEAVEN A PLACE OF REST.

It is the belief of a large class of Christians, that Heaven is a state of rest and ease; rather than a state of activity and progress, that the mind will enjoy a state of quiet and repose, that their whole spiritual beings will not have any object on which to exert their powers of thought, or interest their attention. They entertain the vague but erroneous idea; that, when their muscles, bones and sinews are destroyed by death, their spirits, all that is truly themselves are immediately ushered into a state of undisturbed repose, where they are to enjoy the full fruition of all they hoped for, while on this earth. This state of quiet they call Heaven, because they say that they are to be released from all the cares, trials and toils of this life, and that the promise of ease and rest is held out to them, and that they wish to attain this place for this single purpose. It is there, they say, that the wicked will cease from troubling, and the weary, tired souls shall find rest. In one sense this is true, but in another it is not. They will find rest from the tormenting corroding cares of this life. They will find rest from many of the anxious, distressing thoughts which life, with all its joys and sorrows, its hopes and fears, its desires and expectations, carries along with it. It frees them from the toil and pangs which the wants of the body necessarily requires. They do not have to struggle with a firm purpose of spirit, with a lion heart, against the thousand temptations which ever beset their path in this life, and which so often nearly, if not quite overcome them. They are free from many of the trials, sufferings and disappointments of this life which pressed them to the dust, with a mountain's weight, and caused them to cry out in the bitterness of their souls, that they might be removed. But because they are delivered from many, or all of the evils and conflicts of this life, it does not necessarily follow, neither is it to be supposed, that they are to enter upon a state of quiet ease and listless inactivity! What is it that most distracts the mind and makes life a burden? It is when hands and mind find nothing to do. What is it that so often renders men desperate under legal restraint? It is from the simple fact that their minds are unoccupied and restless. What is it that makes solitary confinement so intolerable and so much dreaded by the criminal! It is because he is obliged to gaze continually at the naked walls of his prison apartment without a solitary object on which to engage his attention.

Thus we know, that in this life, inactivity and the thought of having nothing to do, is more to be dreaded than the severest and most enduring toils. All of the burdens and perplexities of life are light to be borne, when compared with that state of mind when it has no object on which to direct its attention. And if death does not destroy the nature and constitution of the mind, (and there is no reason to suppose it does) could it be imagined that they could enjoy Heaven, if it is such a state of rest as it is generally conceived to be? But there is not sufficient evidence to lead any candid mind to believe that the mind, or any of its faculties, suffers the least change by that event, we term death. Until that can be shown to be true, we must suppose, and that reasonably, that this living faculty, this being, we call ourselves, is the same after death as it is before it. As it thinks, wills, reasons and acts here; so it must think, will, reason and act there. If sloth, inactivity and listlessness are painful to be endured here; so they must be equally painful there. If this view be correct, then it will preclude the idea or belief, that Heaven is a state or place of ease and entier rest. It would not be Heaven or a state of happiness, but of torment and woe unutterable. Horror, and black despair would fill the mind, though it was in the presence of God and of glorified beings.

If it cannot be a state or place of rest and inactivity, then it must be a place or state of active thought and progress. This view of the subject looks reasonable, for it seems to harmonize and agree with all the works of the Creator. An analogy seems to run between this life and that which is to come. There is a strong and enduring connection between them, and death is shorn of many of its mysteries which too often many minds have about it. The soul, then has, and must have its proper object on which its highest thought and attention can be directed. And as far as human reason can discern, these objects must and will be presented to the mind for its study and contemplation. The mind is capable of making indefinite progress in knowledge, virtue and truth, and can it attain to the utmost strength of its power while it is confined to this narrow earth! Who does not know that those minds that we call the most learned who have penetrated into the farthereat depths of science, learning and wisdom, of which the mind here seemed capable, such as Milton, Locke and Newton were still ignorant in many things! The examination of one subject only opens to their minds an innumerable multitude of others, which were more or less connected with it. So it goes on, branching out one from another, till the mind is almost lost in their intricate mazes and windings. And must all this universe of knowledge be forever shut out from the mind! Has it been placed before it only to tantalize and disappoint! No! These powers of the soul are to be satisfied. They are to drink in their full strength of knowledge. They will not be satisfied here. But when the future world shall be opened to the bright vision of the Christian Philosopher, then will his soul go on expanding and progressing in knowledge, virtue and true holiness. This will require activity of thought. This will bring into action the highest powers of the soul. It will learn more of God and his works, and the more there is revealed to him, deeper and clearer will be his view of duty, truth and true happiness. This to me is Heaven. The whole soul will be brought into vigorous activity and the farthest stretch of thought.

ALPHA.

For the Register.

CLEANLINESS AKIN TO GODLINESS.

Boston is a new and clean city; but persons from the country say that during the hot weather there is plainly perceptible an impurity in the atmosphere, which on the first day's sojourn here is not a little offensive. In the Register of August 1st., a cheap remedy for this impurity was suggested in a short article from the Baltimore American. It was headed "Purifying Sinks, &c." The remedy in question was first made known by Mr. Elwell in his last Report as Commissioner of Patents. The writer of this article has proved the efficacy of copperas dissolved in water for the past seasons. The quantity to be applied must depend upon circumstances. On the first application it would require considerable to produce the desired effect; but afterwards much less occasionally applied according to the state of the weather would suffice.

Would it not be proper for the city to furnish the article, pay for it, and require it to be used! Would it not contribute to the health of the inhabitants! If the city authorities were to investigate the matter and be satisfied of the efficacy of the remedy, I think they would not hesitate to take the requisite steps. That a faithful trial on a small scale would satisfy them, I cannot doubt.

E. P. R.

NEW PUBLICATIONS.

THE DISTINCTIVE CHARACTERISTICS OF THE PILGRIMS. A sermon preached at the church of the Pilgrims, in Lowell, Mass., July 12th, 1846.

The sermon probably was suggested by the following paragraph which appeared in the (Concord N. H.) Congregational Journal.

"LUCUS A NON LUCENDO. A Unitarian Church has been recently gathered in Lowell, which has assumed the name of the 'Church of the Pilgrims.' A minister had been selected by the name of Niles, formerly of Marblehead, who had just abjured the faith of the Pilgrims, and pledged himself to destroy what they built up. One of the Church says,—'Our motto is, *Nil desperandum Christo duce.*' Truly this is an age of travesty."

The sermon is a very good one, and shows conclusively that we have a right to be considered the descendents of the Pilgrims. We have room only for the following note;

I am indebted to the Rev. H. A. Miles, of this city, for the following copy of the Covenant of the First Church in Plymouth, which he extracted from the Records of the church, and which was declared by the church in 1676, to be 'the substance of that Covenant,' which their fathers entered into, 'at the first gathering of the church.'

"In the name of our Lord Jesus Christ, and in obedience to his holy will and divine ordinances, we, being by the most wise and good providence of God, brought together in this place, and desirous to unite ourselves into one congregation or church under the Lord Jesus Christ our Head, that it may in such sort as becometh all those who are redeemed and sanctified to himself, we do hereby solemnly and religiously, and as in his most holy presence, avouch the Lord Jehovah, the only true God, to be our God, and the God of ours; and do promise and bind ourselves to walk in all our ways according to the rules of his Gospel, and in all sincere conformity to his holy ordinances, and in mutual love to, and watchfulness over one another, depending wholly and only upon the Lord our God, to enable us by his grace hereunto."

Such was the only *Creed* of the Pilgrims, and I know of no Unitarians who could not conscientiously subscribe to it. The Covenant of which it is 'the substance,' was made on board the 'Mayflower,' and has not been preserved.

The following is the Covenant of the 'Church of the Pilgrims,' in this city. How far it differs from the Covenant of the Pilgrims of the 'Mayflower,' the reader will decide.

"In presenting yourself for admission into this Christian Church, you do publicly avow your belief that the Word of God, as contained in the Scriptures of the Old and New Testament, is an Authorative Rule of Faith, and Guide of Life.

"You express a desire to accept salvation, as it is revealed in the Gospel, looking for the Mercy of God unto Eternal Life, through Jesus Christ our Lord.

"You purpose, in humble reliance upon 'grace to help in time of need,' to lead 'a quiet and peaceable life, in all godliness and honesty.'

"You also covenant to walk with this Church in a regular observance of Christian Ordinances, in the exercise of Christian Charity, and in the maintenance of Christian Order; earnestly praying that God will bless the relation into which we now enter, and that we may be so sustained and assisted in our Christian duties, that, being built up in the Faith and Practice of our Holy Religion, we may be prepared for 'an inheritance among them that are sanctified' in heaven."

Several other works we must defer till next week.

PLEA FOR PEACE, BY DANIEL SHARPE. We can give no good reason why we did not at the proper time notice this judicious and excellent sermon.

BISHOP HOPKINS'S PASTORAL LETTER, *and correspondence with Rev. Wm. Henry Hoit.*—This shows the difficulties under which the Episcopal church is laboring; but we do not suppose that our readers care to have a particular account of the internal troubles and quarrels in sister churches. We fear it would not be particularly favorable to a christian spirit among us. For this reason we have taken no notice of the contest that has been going on in Trinity Church here, and which resulted in the removal of a pastor whom a large majority of the Society wished to retain.

REPORT to the Primary School Committee on the Abolition of the schools for colored children, with the City Solicitors opinion. Minority Report.

We have not had time to examine the pamphlets with care. If the question now were whether separate schools should be established for colored children, we should believe it inexpedient, but have not knowledge enough of the matter to give an opinion on the question now pending. In Nantucket and Salem, after violent opposition, the separate schools for colored children have been abolished, and we have heard of no unfavorable results. At New Bedford, white and colored children have gone to the same schools without any inconvenience; and we have no doubt that the same thing might be done in this city. But we cannot help thinking, that the colored people have been stimulated by others to see evils in the present system which they would never otherwise have seen, and we see no evidence in these reports that those, whose children are of age to be benefitted by the schools, really desire a change.

We have received from the Publishers, (for August,) THE MONTHLY RELIGIOUS MISCELLANY, filled with articles of usual interest, andmore than the usual variety.

THE UNITARIAN MAGAZINE,—a spirited work answering to its name.

LITTELL'S LIVING AGE,—always welcome.

MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE U. S.,—particularly valuable for the full statistical accounts it contains of the Presbyterian body.

A PLEA FOR DISCHARGED CONVICTS,—which, had it not been mislaid, would have been noticed long ago. The object is one which commends itself to all Christians.

THE NEW JERUSALEM MEGAZINE,—for August.

HUBBARDSTON. The Rev. Mr. Lloyd has been compelled on account of ill-health, to resign the charge of the Society at Hubbardston.

BUCKMINSTER.

There is no name more attractive, wherever we meet it, than this. On a piece of waste-paper that came to us from a bookseller a few days since it caught our eye, and we could not lay the paper down till we had read it through. It was a short extract from a sermon preached in 1825, by the Rev. John G. Palfrey. The words moved us deeply, and we put them aside not without a keen sensation of pain, that one who had such views of the Christian ministry, and who was so fitted to set forth the life of Buckminster as his eulogist and successor should ever by the force of circumstances have been drawn into a more worldly calling. We certainly mean to find no fault; for we know not that we have more entire confidence in the scrupulous and conscientious fidelity of any man living, than in his. But the extract respecting Mr. Buckminster. The sermon, it will be remembered was preached in Mr. B's own church.

"Everything here reminds us of him. The thought of this place of our solemnities never recurs, without bringing with it the revered and beloved idea of him, in whose light for so happy, though so brief a season, it rejoiced. At the table of Christian fellowship, I meet the disciples, whom he led to that feast, and his presence almost seems to be with us there. Already I find encouragement and friendship in those, whose earliest remembered impressions of religion are associated with the pathos of his melting tones, and the glory of his speaking eye. I stand by death-beds cheered by happy hopes of immortality, which he taught to glow, and witness the Christian patience of mourners, to whom he was the minister of that lasting peace, which the world can neither give nor take away. Happy servant of his God! who can leave such enduring memorials of so short a life; who, long after the first burst of general distress at his early departure has been hushed, survives in the virtuous purposes of manhood, and the calm meditations of age. Happy, whose epitaph is recorded in the religious dedication of so many grateful hearts! There is no other distinction but is mean compared with such a glory. There is no work, no praise, to be conveted like his, who has been thus instrumental in *turning many to righteousness.* They pay him, while they live, that most honorable tribute of giving him a place among their most spiritual thoughts, their holiest affections. They transmit his influence in the events, which they control, and the minds, which they form. And when, at last, he meets them above, can anything be wanting to the worth of his *crown of rejoicing;* when they remember together, that it was by his agency, that God made them associates for angels!"

EXHIBITION OF THE SCHOOLS.

The annual exhibition of the public Grammar Schools of this city took place Wednesday. The exercises were very well attended, and the schools generally appeared in a flourishing condition. The Franklin and City Medals were awarded by the committees of each school, as follows:

FRANKLIN MEDALS.

ADAMS—Joseph E. Frobisher, Joseph M. Gibbens, John F. Pearson, George H. Gorely, Charles Merriam, Edwin A. Gibbens.

OTIS—Wm. Harrison Cheever, George Sumner Withington, Wm. Parsons Towne.

BOYLSTON—Charles C. Snow, Charles O. Pratt, Perez G. Porter.

WINTHROP—Calvin J. Parker, Wm. E. Simpson, Joseph S. Dolbeare.

PHILLIPS—Charles E. Alexander, John L. Brigham, Samuel P. Howes, William W. Richards, Hiram H. Safford, William H. Wood.

MATHER—James Ross, Thomas C. Simonds, John L. Emerson.

HAWKES—Edwin A. Pendleton, Henry W. Dyer, Henry G Safford.

ENDICOTT—Frederick T. Brown, William P. Harding, Edwin A. Lovejoy.

MAYHEW—John W. Beals, Lowell M. Drown, Geo. L. Brewer, James Minon, Edward A. Freeman, James E. Fowle.

BRIMMER—Lynde Walter Buckingham, Chas. Ferdinand Fisher, Elvin Francis Gates, Chas. Wells Gray, Jacob Ashton Johnson, George Augustus Stover.

ELIOT—Henry B Dexter, David A. Elwell, Chas. F. Newcomb, Theodore Tasker, George W. B. Merritt, Alonzo C. Tenney.

LYMAN—Alexander Lane, Jr., Albert P. Lovejoy.

CITY MEDALS.

JOHNSON—Maria W. Balch, Georgiana L. Newton, Ellen V. Hunt, Julia W. Dutton, Sarah J. Taft, Hannah B. Williams.

HANCOCK—Susan E. Chamberlain, Sarah O. H. Eaton, Jane R. Fisher, Susan R. Hoyt, Priscilla Snelling, Sarah E. Swallow.

LYMAN—Georgetta Reid, Mary Pratt, Mary E. Giddings.

WELLS—Martha E. Plummer, Elizabeth M. Lothrop, Angelina S. Oakes, Mary P. Bowers, D. L. Marshall, Adeline Pike.

BOYLSTON—Georgiana Whittemore, Mary L. Treadwell, Thankful M. Chandler.

WINTHROP—Helen A. Brigham, Sarah E. Glidden, Martha S. Wales.

MATHER—Mary F. Holt, Caroline Southard, Mary E. Howe.

HAWKES—Mary D. Savil, Susan S. Tillson, Emily M. Huddleston.

OTIS—Mary Georgine Hillman, Elizabeth Swords.

ENDICOTT—Mary E. Cushing, Phebe S. Dyke, Louisa Boynton.

FRANKLIN—Mary Caroline Barry, Lizzette Mary Funk, Sarah Elizabeth Green, Sarah Ann Grant Miller, Mary Wildes, Louisa Emelia Woodman.

BOWDOIN—Sarah E. Adams, Leah L. Nichols, Mary A. Smith, Caroline M. Francis, Mary E. Joslin, Elizabeth D. Stimpson.

At 4 o'clock in the afternoon the medal scholars assembled in Faneuil Hall, with the City Fathers, the members of both boards of School Committee, the teachers of all the public schools, and invited guests, and partook of an excellent entertainment. The Old Cradle of Liberty was tastefully decorated with spruce trees and evergreen, and on the sides of the galleries were placed the names of the different schools and the dates of their institution—and the name of "Franklin." In the Eagle's mouth was a scroll, on which was displayed the motto, "These are my jewels;" and directly in rear of the rostrum were representations of "Boston as it was," and "Boston as it is." The tables were placed in the centre of the old hall, and they were most bountifully laden with rich fruit, cakes, confectionary and ice creams. The numerous company of ladies, gentlemen and the scholars did most ample justice to the good things spread before them, and all appeared to enjoy themselves right well. Mayor Quincy addressed the scholars in a very happy manner; and Prof. Rogers, of Virginia, delivered a few remarks, and highly commended the Common School System of our Commonwealth. The scholars were each presented with a handsome bouquet, by the Mayor, who previous to making the presentment, said the only wish he had for them was, that the girls would be as good women as their mothers, and that the boys would make better men than their fathers. The time passed off pleasantly, and all were apparently highly gratified.

The day was closed by a dance, Concert a la Musard, and a day of fireworks in the Public Garden. [Atlas.

REV. J. J. WEITHBRECHT, in his "Protestant Missions in Bengal Illustrated," says—"I once visited the Rajah of Burdwan, and found him sitting in his treasury. Fifty bags of money, containing 1000 rupees (£100) in each, were placed before him. "What," said I, "are you doing with all this money?" "He replied, "it is for my gods." "How do you mean that?" I rejoined. "One part is sent to Benares, where I have two fine temples on the river-side, and many priests who pray for me; another part goes to Juggernaut; and a third to Gaga." Thus one native is spending £25,000, or $111,100 annually from the princely income, upon idols and Brahmins. How long would it require a similar liberality, on the part of Christians, to extend the purifying and elevating influences of the Gospel throughout the world!

MISCELLANEOUS ITEMS.

THE GREAT WESTERN arrived at New York Monday morning, 14 days from Liverpool. The news is not important.

THE ANNIVERSARY OF THE ALUMNI. We learn that Mr. Everett, President of Harvard University, has addressed a letter to the Committee of the Association of Alumni of the University, informing them that, in consequence of the pressure of official engagements, and of the state of his health, it is wholly out of his power to prepare and deliver the address before that Association, on the 28th inst.

[Advertiser.

BRIDGEWATER NORMAL SCHOOL. The building recently erected for the State Normal School in Bridgewater will be dedicated on the 19th of this month, and that an Address will be delivered on the occasion by His Excellency, Gov. Briggs.

DEATH OF BISHOP FENWICK. The Right Rev. Benedict Fenwick, Roman Catholic Bishop of Boston, died at his residence Tuesday forenoon at half past 11 o'clock, after an illness of several months. His disease was dropsy, accompanied by an enlargement of the heart. He retained his senses to the last and died without pain. He had many friends, even out of his own denomination, and will be held in long and kindly remembrance for the good that he has done in the community. [Advertiser.

NEWSPAPERS IN PARIS. There are published at this moment in Paris no less than 26 daily newspapers. These Journals have an aggregate circulation of 150,000 copies. Of these the four journals having the largest circulation are the Constitutionnel, the Presse, the Siecle, and the Journal des Debats. These four papers have an average circulation of over 25,000 each.

DEATH OF CHARLOTTE ELIZABETH. This popular author died at Ramsgate in England, on the 12th inst., of a painful and lingering disease. Her real name was Charlotte Elizabeth Tonna.

GOLD MINES IN RUSSIA. The produce of the gold mines in Russia increases every year. In 1841 the gold taken from these mines amounted to 961 pouds, equal to 9,610 kilograms, the value of which is 39 millions 200 francs; in 1842 981 pouds or 9,810 kilograms were obtained, worth 53,200,000 francs, in 1843 1293 pouds, valued at 72,800,000; in 1844 gold to the value of over 75 millions francs; in 1845 over 79 millions francs worth, making in all for the last five years, a total quantity of 5,949 pouds, valued at 319 millions 800,000 francs.

PROGRESS OF COMMON SENSE. The Augsburgh Gazette publishes a letter from Rome dated July 2, which stated that the Pope the day before went *on foot*, accompanied only by a few prelates and some Swiss soldiers to the church of the Salesian nuns. The inhabitants of Rome were surprised to see the Pope walking through the streets, a circumstance which had not been witnessed since the days of Pope Ganganelli. His Holiness on his return was received with great enthusiasm, and the acclamations of the crowd increased when he condescended to receive a petition presented to him by a poor man. It was stated that the scientific men of Rome would this year be permitted to be present at the Scientific Congress at Genoa, and that the Congress would be celebrated next year at Rome. The system of public instruction would be modified, and the censorship less severe, particularly on scientific matters.

☞ There is a calm, calculating brutality—a cold-blooded enumeration of the miseries of war, in the following phrases from the "Union"—at which a savage would blush. Every good man, of whatever party, ought to frown upon such inhuman rhetoric. But such is war.

If we wish to obtain Peace, and to secure the objects of the War, we must *talk* less and *do* more. We must prosecute the war with all our energies. We must see our smaller vessels, which draw less water, arriving on the coast of Mexico, to which they are destined in the Gulf, to blockade the smaller ports, to seize their small towns, and cut off every artery of their commerce. The Mexicans must see their ports in California seized and occupied by our squadron and our troops. We must strike other blows at the Mexican strongholds, and their troops, if they will once more remain in the field to measure arms with us. When Santa Fe, Coahuila, and Monterey are taken, or about to be taken by our various detatchments, and Mexico can see nothing but commercial distress on her sea coast, when she sees California about to be lost to her, and her strongest places in Upper Mexico about to be occupied by our arms, she may begin to calculate the costs of the war, and to manifest a more decided disposition to make peace with us by direct negotiation.

TREATY OF RECIPROCAL COPY RIGHT. We find in a Paris Journal, under date of Frankfort, July 5, a notice of a treaty establishing a reciprocity of copyright between England and Prussia. It was concluded May 13, and ratified. It stipulates that the rights of authorship shall be the same in both countries, but to secure these rights a declaration at London, and reciprocally at Berlin, is necessary. Dramatic works are included in this arrangement. The 4th article of the treaty diminishes the duties of importation on Prussian books into England. All books must have a stamp that they may be recognised at the custom houses. The contracting parties reserve the right of excluding all works contrary to good morals. Article 7th declares that this stipulation shall be introduced into treaties concluded with other states. By the 9th article the treaty is to go into operation from the 1st of September 1846, and continue for five years, and afterwards tacitly till the denuneiation which must be made a year beforehand. The treaty is signed by Count Canitz and the Duke of Westmoreland. A copy of every work to be given to the corporation of Libraries in London and to the Minister of ecclesiastical affairs at Berlin.

MEMORY OF LEIBNITZ. On the 21st of June last the Royal University of Leipsic celebrated the two hundredth anniversary of the birth of Leibnitz (this illustrious schalar was born at Leipsic in 1646 on the same day according to the Gregorian Calendar), and a few days after, the Senate of the same establishment held a public session, in which they issued the act by which the King, on occasion of this anniversary, created at Leipsic a Royal Academy of Sciences. The new Academy is to be divided into two classes, the first of which is to be occupied with the mathematical and physical sciences, and the second with history and philology. Each class will have twenty-five national members who may reside either in the kingdom of Saxony, or in the Saxon countries of the Ernestine league. Each class will appoint a certain number of foreign associate members, and corresponding members. The first time, all the native members will be nominated by the King, but the vacancies which take place afterwards will be filled by each class of the Academy, by election. The Academy will hold every year two public sessions, of which one will be the anniversary of the birth of the King, the other that of the birth of Leibnitz. If these two days come too near each other, the second public session will be held on the anniversary of the death of Leibnitz, that is, the 14th of November, each year.

YANKEE ENTERPRISE IN AN ITALIAN. The gentleman best known in Cork, Tipperary and Kilkenney, is a Mr. Bianconi. He is the Mayor of Clonmell, and the proprietor of all the stages and cars in the province of Munster. His history shows what a man of enterprise and perseverance can accomplish, even in so old and so poor a country as Ireland. He is an Italian by birth, and came to Tipperary about thirty years ago, following the avocation of a pedler. After a while he bought a donkey and a cart, and enlarged his business. He used to give pedestrians a ride on his cart, as he journeyed between Clonmell and Waterford; and this suggested the idea of having a seat put on his cart, and to charge a small sum from those to whom he gave a ride. This succeeded so well that he finally gave up peddling and took to carrying passengers. He has gone on from this small beginning, until now. He has amassed a great fortune, and owns eighteen hundred horses, and is now Mayor of the city in which he lives. He is very much respected, and has the name of being strictly honest. Every one of his horses has its own collar and its own name. The name is cut on the collar. His teams are all good—at least all that I have seen. [Mr. Schouler's Letters.

REMARKABLE HEALTHY TOWN. In the town of Deerfield, pleasantly situated in the valley of Connecticut, there are about 500 inhabitants. For two years—from July 1, 1844, to July 1, 1846, there have been only six deaths: three in '44, two in '45, and one in '46. [Northampton Cour.

ILLNESS OF J. B. GOUGH. The friends of temperance will be grieved to learn that Mr. Gough, on the 3d inst was lying very dangerously ill at Dr. Mosely's, Liberty, Bedford county, Va. He was first attacked with chronic diarrhœa, from which he had only partially recovered, when he was induced, by urgent solicitation, to give a public address. This so overcame him as to bring on violent fever; this was followed by constant hæmorrage, which it is not unlikely has terminated his life before this time. [Traveller.

TEMPERANCE IN SWEDEN. In Sweden fines are rigidly enforced against such as are intoxicated, and for the fourth offence a man is exposed in the parish church the following Sunday, deprived of his elective franchise, and disqualified from appearing as a representative. A great congress of temperance societies is now holding in the Swedish capital. One hundred and thirty-two national and foreign associations are there represented, and the King, as President of the Stockholm Society, with his Queen, was present at the opening of the meeting.

*** The Thursday Lecture was preached this week by Rev. Dr. Parkman of this city, from Matt. ii. 28–9. "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me and ye shall find rest unto your souls."

Subject,—Christ's message as addressed to *all* hearts; the nature of his yoke; the character of his rest.

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Union on Monday evening next, Aug. 17th, at the Bulfinch street Vestry, at 7½ o'clock.

Question—What is the duty of the Teachers of this Union in regard to the neglected children of foreign and vicious parents? T. GAFFIELD, Sec'y.

ag15

☞ THE PLYMOUTH AND BAY ASSOCIATION will meet at the house of Rev Nathl Whitman, East Bridgewater, on Tuesday, the 18th inst, at 10 o'clock, A. M. J. MOORE, Scribe.

☞ AMERICAN INSTITUTE OF INSTRUCTION. The Annual Meeting of the Institute will be held this year in the First Church at Plymouth, on the 21st, 22d, 24th and 25th of August. Lectures and Addresses will be given by His Hon. JOHN REED, by Messrs. TILLINGHAST of Bridgewater and PAGE of Albany, Rev. Messrs. WHITMAN of Lexington and POTTER of Springfield, HUNTINGTON of North Bridgewater and HOOKER of Falmouth, Messrs. O. CARLTON and R. PUTNAM of Salem, LINCOLN of Hingham, and Rev Mr MAY of Syracuse, N.Y.

Discussions will take place on subjects of interest to the friends of education, and especially to practical teachers. All such persons are invited to attend the sessions of the Institute. a8

MARRIAGES.

In Somerville, by Rev J. T. Sargent, Mr John Marks to Miss Ann Peterson, both of Boston.

In North Chelsea, 8th ult, by Rev Norwood Damon, Mr William B. Eaton of Boston, to Miss Sarah Tewksbury of N. C.

In Providence, 3d inst, by Rev E. B. Hall, Rev Cornelius George Fenner, Pastor elect of the Unitarian Society in Cincinnati, to Miss Elizabeth C. Greene, daughter of Albert G. Greene, Esq. of Providence.

DEATHS.

In this city, 11th inst, Mary L., wife of Mr L. D. Mudge, 24.

On Sunday evening last, Mr Wm Shaw, 56.

11th inst, the Right Rev Benedict Fenwick, Catholic Bishop of Boston, 65.

In Charlestown, 10th inst, Catherine, wife of Mr Benjamin Whipple, 66.

11th inst, Elizabeth, wife of Mr John Richardson, 20.

In Malden, 10th inst, of consumption, Wm H. Dyer, 25, formerly of this city.

In Waltham, 6th inst, George, son of the late George Brown, 9 mos.

In Lincoln, 21st ult, widow Mary Hartwell, 99.

In Medfield, 8th inst, Dr James Hewins, 64, a graduate at Harvard University in the class of 1804, and for forty years a highly esteemed and skilful physician.

In Ashfield, 3d inst, Hon Elijah Paine, tho oldest member of the Franklin co. Bar.

PARK STREET SCHOOL. The Fall Term of the Park street School for Boys will begin on the first Monday in September. Applications for admission may be made at the rooms in Park street Church, between the hours of 10 and 12, during the week previous to the re-opening of the School.

ag15 5w D. B. TOWER.

DYER'S LETTER HOLDER. JAMES DYER, Court street, has a very convenient article, called the "Elastic Convex Letter and Invoice Holder." The elasticity of the spring, acting on a convex surface, keeps the papers firm in their place,—at all times allowing contraction or expansion. The taking out, or replacing papers, is done with great ease. Experience has proved it fully equal to its purpose, and warrants the belief that it will come into general use. 2w a15

DENTISTRY.

Dr. Rufus E. Dixon,

SURGEON DENTIST,

NO. 7 WINTER STREET.

ag15 tf

WORSHIP OF GENIUS, &c. The Worship of Genius and the Distinctive Character or Essence of Christianity, by Prof. C. Ullmann. Translated from the German by Lucy Sandford, 12mo, pp 126.

THE NATURE OF THE SCHOLAR, and its Manifestations, by Johann Gotlieb Fichte; translated from the German, 1 vol 12mo, pp 100.

The subscribers propose publishing the above works.
JAMES MUNROE & CO., 134 Washington street.
ag15 3t

LIFE OF FICHTE. Memoir of Johann Gotlieb Fichte, by William Smith, with an Introduction, by Rev Mr Weiss; 1 vol 12mo, pp 158, cloth, price 50 cts.

—CONTENTS—
Preface to the American Edition;
Memoir—Birth and Education;
Letters to Johanna Rahn;
Critique of all Revelation;
Doctrine of Science;
Professorship at Jena;
Sunday Lectures;
Charge of Atheism;
Nature of the Scholar;
Opposition to Napoleon;
Sickness and Death.

Published and for sale by JAMES MUNROE & CO. 134 Washington, opposite School st. 3t a15

MR. HUNTINGTON'S NEW MANUAL FOR SUNDAY SCHOOLS. Lessons on the Parables of the Saviour, for Sunday Schools and Families, by Rev F. D. Huntington.

[From the Christian Examiner.]

'Mr Huntington's book illustrates, better than any Sunday School book we have yet seen, the fruitfulness of the New Testament in subjects of conversation with the young, and the true method of educing and presenting them. * * * * The volume as a whole shows much more *thought* than any collection of Questions on the Bible with which we are acquainted, and is calculated to excite thought in the minds of those who use it.'

Clergymen, Teachers, and all interested in Sunday Schools are requested to examine the above.

WM. CROSBY & H. P. NICHOLS, Publishers, 118 Washington st. ag8

THE CONVERTED SKEPTIC, by J. F. Clarke. The Story of a Coverted Skeptic, by James Freeman Clarke, being Tract 228 of the A. U. A.; price 2 cents.

Just published by CROSBY & NICHOLS, 118 Washington st. ag8

LYRICA SACRA; or, War Songs and Ballads from the Old Testament; by William Plummer, Jr. Just published by WM. CROSBY & H. P. NICHOLS, 118 Washington st. ag8

DR. C. SOULE CARTEE'S SCHOOL FOR YOUNG LADIES, in Charlestown, Mass.

The *next Term* will begin on Monday, September 7th. This is a Private School, limited to forty pupils, mostly residents of this town and vicinity. A small number of Young Ladies from abroad, are received into my family as Boarding Pupils, and are under the united care of Mrs. Cartee and myself. This arrangement is designed to meet the wants of those parents at a distance, who prefer, when about to send their daughters from home, to place them in the private family of the teacher, who will exercise a constant supervision over them.

The Course of Instruction is specially adapted to the female mind, and embraces all that is usually taught in the best Female Seminaries. While we endeavor rightly to develop the mental, moral, and physical powers of our pupils, we hope to return them to their parents free from those disagreeable airs and traits of character so often acquired at Boarding Schools. Circulars will be sent to any who may desire more particular information.

C. SOULE CARTEE, Principal.

REFERENCES.—Dr. A. B. Thompson, Rev. G. E. Ellis, Wm. I. Buddington, Mr. John Hurd, Charlestown; George B. Emerson, Esq., Geo. S. Hillard, Esq., Boston; Rev. F. A. Farley, New York.

ag1 6tis

NEW IPSWICH ACADEMY. The Fall Term will commence on Wednesday, Aug. 26th, and close on Tuesday, Nov 19th.

TUITION.—In Common Branches, $3,50; in Languages, $4,00; Board, $1,50 per week; Music, $7,50; Drawing and Painting on usual terms.

EDWARD A. LAWRENCE, Principal.
New Ipswich, N. H., July 1836. 4w ag1

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POETRY.

[For the Register.]

THE NEW JERUSALEM.

BY JONES VERY.

There are towers; where they are
In the topmost sky,
Thou from here hast never seen
With thy clouded eye.

There are houses, temples there
In that world of bliss;
Yet thou canst not see them here
From a place like this.

There I see the Son of Man,
Of that world the light;
Seen by all; their sun by day,
And their moon by night.

There are beings, they who went
From thy presence here;
From their mansions looking down
On thine earthly sphere.

Cherubs there, and white-robed men,
Angels born to love;
High! how high their golden home!
Dwelling there above.

FROM "THOUGHTS IN PAST YEARS."

Still hand in hand I onward climb
With this mysterious Time,
And things once distant come and go
With many a piercing throe,
Or things that fairer seem,
They pass my outstretched hands like shadows in a dream.

These thoughts impassioned ne'er abide,
But by some unseen tide,
Ineffably they o'er me come,
Whether in joy or gloom,
As if some moon above,
Or some celestial orb did their deep shining move.

Would these o'erflowings of the mind
Might something leave behind,
Of better thoughts that might remain,
Laid up in storied strain,
From the dark spirit's store,
In these tumultuous tides left on the pebbled shore.

Heart-glowing thoughts! yet what are these
But shells which children please?
Would that I so in prayer and praise
Might pass away my days,
That these wild seas of thought
Might to their Heavenly guide be to obedience wrought!

And struggling thus with envious Time,
I still would onward climb,
And as these feelings ebb and flow
Would ever on them go,
Till to that land I come,
Where love with outstretched arms welcomes the wanderer home.

Thus I, each day I linger, still
Those heavenly stores would fill,
Each day would something send before
Unto that stable shore,
Something from evil won,
And do some deed, at death I shall not wish undone.

THE BEAUTIFUL LAND.

BY THOMAS MACKELLAR.

There is a land immortal,
The beautiful of lands;
Beside that ancient portal
A sentry grimly stands.
He only can undo it,
And open wide the door,
And mortals who pass through it,
Are mortals never more.

That glorious land is Heaven,
And Death the sentry grim;
The lord thereof has given
The opening keys to him.
And ransomed spirits sighing,
And sorrowful for sin,
Do pass the gate in dying,
And freely enter in.

Tho' dark and drear the passage
That leadeth to the gate,
Yet grace comes with the message,
To souls that watch and wait;
And at the time appointed,
A messenger comes down,
And leads the Lord's anointed
From cross to glory's crown.

Their sighs are lost in singing,
They're blessed in their tears:
Their journey heavenward winging,
They leave on earth their fears.
Death like an angel seemeth;
"We welcome thee," they cry;
Their face with glory beameth;
'Tis life for them to die.

MISCELLANEOUS.

For the Register.

"I WISH I COULD DO SOME GOOD."

Mrs. Lincoln and her daughter were sitting at work one morning, when the latter who had been sewing steadily for some time, stopped her work, and sat with her head leaning upon her hand, apparently in earnest thought: her mother was wondering what subject was uppermost in the mind of her daughter, but did not interrupt her reverie. The silence was at length broken by Alice, who exclaimed, "Oh, mother! I do wish I could do some good in the world, like Miss Fry and Miss Dix; only think how much good has been done by them not only to those whom they visited, but I suppose there will be no end to their influence upon people who have never even heard their names. I wish I could be greatly good, like them!"

"My dear Alice," replied her mother, "every being in the world has his or her sphere of duty, and if it be faithfully fulfilled, no matter how humble it may be, nothing more is to be expected or desired. There are very few who are called upon to leave the seclusion of the domestic hearth, and labor for the general good; if each person would perform the duties that lie directly in her path, she would find sufficient to employ both heart and mind."

"But it is so much easier, mother, to perform the every day duties of life, than to go among the sick and the wicked, as those ladies have done."

"Easier, Alice, easier! Do you think it an easy thing to perform the every day duties of life?"

"I do not know as it is easy, mother, but we expect of course to do it."

"Then your desire is, to do something out of the common course. But you must be cautious not to neglect that which is expected of you, for in so doing, you would be committing actual sin."

"Do you think Miss Fry did wrong in visiting the prisons?"

"Oh, no, my child; we do not learn that any of those ladies whose names are before the public as having ministered to the wants of those who had none to look to them, neglected any private duty. But what is right and praiseworthy for one person to do would be the contrary for another. Let me give you an incident which will illustrate my meaning."

"The parents of a family in one of our Southern cities, died, one soon after the other, leaving a family of five children, the eldest a son, aged twenty, and the second, a daughter of eighteen. The others were boys. Anna Selwyn had received a thorough education: well versed in the common branches of knowledge, skilled in music and painting; and what is more uncommon among the young ladies at the South, she was an excellent housekeeper. She was well fitted to take her mother's place at the head of the family, and to make her home, an attractive and pleasant one to her brothers. But Anna, who was a Catholic, wished to become a Sister of Charity, and by spending her time in nursing the sick, and relieving the wants of the poor, to devote her life to the service of her Creator. It was in vain that her brother represented to her, that her duty lay in her home—that her younger brothers required all her care, and that he himself was unwilling to be thrown upon the world, as he must be, if she deserted them. "Oh no, Anna!" said Charles, "let sisterly affection preserve the fire upon the family altar, and let us still be worshippers at its shrine, as when our parents were living." But she was not to be persuaded. She said her duty called her to devote herself to the poor, and accordingly she became a Sister of Charity, and was known for several years, as a most efficient member of that order of nuns."

"But what became of her brothers?" inquired Alice, who was deeply interested.

"The youngest were placed at boarding-school, and Henry, a lad of fifteen, entered a store. He was one who yielded easily to temptation, and as he was compelled to find his home in a boarding-house, he formed associates who gradually led him into all kinds of vice, and after taking money from his employer, for which crime he was five years in prison, he died at the age of twenty four, a disgrace to himself, and to all who had the misfortune to be related to him. The younger ones are living. Now the eldest seems to have no thought of anything but himself. He is so entirely selfish, that nobody cares for him, and though rich, the pleasure of being charitable, which gave so much delight to his sister, is wholly unknown to him—a natural consequence of being educated, where none of the sympathies of the heart are called into exercise, as they are in a happy home. Charles, who though young when his parents died yet possessed firm principles, married at an early age, and took the youngest child home, at the request of his wife, who bestowed upon him a sister duty towards him.

"Had not Anna so mistaken her path of duty, the probability is, that Henry might now be a useful member of society, instead of filling a drunkard's grave; and had William been in the daily habit of receiving and reciprocating the numberless little favors, which members of a flonsehold cannot avoid, his views would be more enlarged, and he would not think of his own comfort alone."

"Is Anna living, mother?" asked Alice.

"No, my dear, she died at the age of twenty-six, from the effects of a fever, which she took from a patient she was nursing; and though she was extolled to the skies by all who knew her only as the devoted, self-sacrificing Sister of Charity, yet there were some, who felt that she might have done better, by remaining in the sphere in which Providence had placed her, and fulfilling her duties towards those who had a natural claim upon her. In that case too, her life might have been spared, and a much longer career of usefulness have been her portion.

An instance of an opposite nature recurs to my mind, which I will relate to you, unless you are tired; you have been sewing now long enough to feel quite fatigued."

"Oh no, mother; I should never be tired with sewing, if I could listen to your delightful stories, all the while. "Do pray tell it to me."

"Well then," continued Mrs. Lincoln, "do you remember asking me as we were riding yesterday, who lived in the large brown house, which looked so cool and comfortable, surrounded as it was with trees?"

"Yes, mother, and there was a lady passing through the gateway, who spoke to you, that you said was Miss Gray, a sister of the gentleman who lived in the house. What a pleasant smile she had. I love to think of her face, it was so benevolent. I should fancy Miss Fry very much such a person."

"It is a sketch of that lady's life, Alice, which I am about to give you. The mother of Mary Gray, died when she was exactly your age, just entering upon her sixteenth year, leaving besides this daughter, a son, the one who lives in that house, and who is three years her junior, and a little boy who was hardly four. The father died before little Willie was born, and during her mother's long illness, Mary took the charge of the family. After her death, one of her paternal uncles, offered to take Mary and Willie into his house, and advised that George should be placed at school. Mary thanked her uncle, but declined his offer, saying she should prefer, as there was sufficient property to maintain them comfortably, to continue in the house, and keep her brother's at home. There were many who shook their heads at her decision saying it was presumption for so young a girl to think of undertaking the care of two such boys, beside the direction of the household. But Mary proved equal to the charge she had assumed: She was quiet and gentle, but possessed of firmness and perseverance. She knew she must encounter many difficulties, but she relied upon her Heavenly Father to give her strength to surmount them. The result of her devotion, has repaid her for all her exertions. William has been taken into partnership by the merchant with whom he served his time, and George is respected as a useful citizen, an excellent husband and judicious parent. They both say all that they are in life, they owe to the untiring care, and unceasing watchfulness of their devoted sister. When I think of her, as I saw her once, with Willie in her lap when he was six years old, suffering from disease, in all the irritability of fever, and recall her gentle tones, as she soothed his impatience, and lulled him to sleep, without allowing one word of complaint to pass her lips, and seeming as if it never even entered her heart to feel herself weary of her arduous duties, I feel as if she were almost an object of reverence. Do you not think, Alice, that Mary Gray though her name is never heard, beyond the circle to which she belongs, has done as much good in the world, as Anna Selwyn?" "Yes indeed, mother; and Mary did no harm, while Anna, though doing good in one way, by neglecting her brothers really did wrong."

"Yes, and remember, my daughter, that every maiden, by fulfilling her duties as daughter and sister, is preparing herself to discharge those duties of wife and mother; and the influence which she exerts in all these relations, even upon future generations, can hardly be imagined. Every act of our lives, has an effect for good or evil, not only upon ourselves, but upon others. Sweet Mary Gray! May you, my Alice, like her faithfully perform all your quiet home duties, and when your life on earth is closed, may you deserve the commendation, than which no higher can be bestowed, and which may so truly be said of her, "She hath done what she could!" L.

THE ANTI CORN LAW LEAGUE.

It is now nearly four years ago since we commented upon the "Great Fact" of our epoch. From that time up to the present, its developement has been more than commensurate with our expectations. Its fruits have anticipated the period of our predictions. Its destiny is—to all visible and conjectural purposes—completed. And now, in the moment of triumph—at the *acme* of its power—the Anti Corn Law League subsides into a voluntary repose which, but for some sudden and unexpected strategy of its assailants, will merge into a voluntary extinction.

The progress of the League is without its parallel in history. The summary of it—now familiar to the world—as sketched by its Chairman at the recent meeting in Manchester, is this:—In the year 1838 a small body of gentlemen connected with manufactures and commerce met in Manchester. Amongst them were a few members of Parliament friendly to free trade, but not persons of large political, or, indeed, any other than mercantile interest. They were reinforced by some manufacturers in the neighborhood. The first sum of money which they subscribed amounted only to £3,000. This was afterwards increased to £6,000. Delegates from the young association visited London to watch the proceedings of Parliament. Agitators travelled, and pamphlets were distributed, all over England. No means were neglected by which the doctrines of free trade could be brought home to the understandings and sympathies of the people. But the Legislature and the Ministry still remained hostile to them. The year 1841 ended in gloom, uncertainty, and distress. Trade was stagnant, employment interrupted; the pressure of severe destitution was followed by the natural rebound of disaffection and turbulence. Violent partisans of one side tried to turn this crisis to the advantage of the Leaguers; partisans equally violent on the other side sought to twist it to their prejudice. But men of moderate politics and judicious minds saw that the time was arriving when it would be necessary to adjust the balance between the demands of a formidable agitation and a powerful aristocracy by a peaceful and opportune compromise. We ourselves warned the Minister of the consequences which must ensue from a pertinacious rejection of moderate counsels. Those consequences have ensued. At that time, however, apprehensions were derided, and predictions sneered at. The annual motions continued to be made in Parliament, and to be made without avail. In 1843 the Free Trade Hall was opened in Manchester, and the subscription of the year announced to be £44,000. Then the meetings of the growing association were transferred from its parent city to London. Covent Garden opened its doors to an unwonted audience and unusual performers. For the first time in our country's history, the presumed representatives of Puritanism were heard barranguing at 10 o'clock at night on the boards of the national drama. Mr. Leader jostled Mr. Fox; Mr. Fox elbowed Mr. Bright; Mr. Bright fraternized with Lord Radnor. Men of fashion talked democracy; men of rank threatened a revolution. These gatherings gained in attraction, in popularity, and finally in influence. Whilst Mr. Cobden was bearing the brunt of the battle in the House of Commons, and by his strong sense and logical faculty unconsciously convincing the Prime Minister by whom he was opposed, Messrs. Fox and Bright, by the aid of weapons less powerful over individual intellects, but more mighty to move popular passions, were doing their work in Covent Garden. The year 1844 witnessed similar operations and similar fruits to 1843—lectures, discussions, and public meetings. The subscriptions had increased to £100,000. And then began the last movement—that of the registration. But the effect of this was anticipated. The forces which were thus slowly but surely accumulating were spared the struggle to which they looked forward, and were led to the desired victory by the chieftain whom they were enlisted to fight against.

Such is the outline of a history fraught with many reflections and a potent example. The abolition of the Corn Law is of itself a great achievement. Whoever had done this—whatever Minister, or whatever party—would have done an act of great importance, and we firmly believe, of general good. But the mere abolition of duties on corn does not limit the magnitude of the exertions or the example of the League. The League is the first seedling of the Reform Bill. For the first time an association essentially popular in its origin, and all but exceptionally popular in its composition, has dictated its own terms to a proud aristocracy and an ancient monarchy. Heretofore it has been a section of the two leading parties that has made or retarded our great revolutions. The Whig peers and proprietors made the revolution of 1688. The Tory peers and land owners retarded the revolution of 1832. But the revolution of 1846 is due to the people. It is the first systematic embodiment of the people's will and the people's intelligence. Cobden, the leader and champion of the movement, Wilson, Fox, Bright, are all men of the people, unconnected with influential families, and unassociated with historic names. This is an omen of promise to the strength of the people; and, if the experiment founded on their accordant wishes realize all that has been predicted of it, then it will likewise be a guarantee of their prudence, their justice, and their moderation.

We have said that the consequences of this new developement will be traced by future writers and watched by future statesmen. The League falls into a repose which may precede either an expected dissolution or an unexpected revival. But the spirit which has animated it will not sleep. The powers which it has aroused will not relapse into perpetual stupor. A great experiment has been made. The middle classes of England have learned the value and efficacy of an organized union. Hereafter, when the Minister lags behind the demands of the people, or the Parliament is stubborn in resisting them, the momentous contest of 1846 will infuse hopefulness and determination into the minds of the offended remonstrants, and will teach them that there is something stronger than class interests or Parliamentary parties.

For our own part, we confess that we have no desire to see the necessity of such a revival, or the repetition of such an experiment. We have a prejudice in favor of the forms and mechanism prescribed by our Constitution. They may be tedious—they may be intricate—but they are safe. The present revolution has been consummated without any loss, without any risk. The funds have not fallen. Nothing has been endangered but the Ministry by which it was supported. It has been a peaceful crisis—a pacific conquest. But for all this we know who are the victors, and we recognize the means which made them so; and these we would eschew for the future. We know, indeed, that he who was the life and soul of the present agitation was driven into this course by no vanity, no love of praise, no ambition, but simply by an earnest purpose and a business-like desire to effect a practical remedy of a positive evil; but we do not know that there were not others who took it up, not from any absorbing devotion of free trade, but from interest, ambition, and love of excitement. In all great popular movements there will be two classes of men—the one anxious to make the agitation subservient to the cause they advocate, the other only studious of making the cause subservient to the agitation. As popular movements increase, this latter class will increase also. England will be filled by provincial associations and roving rhetoricians. Every new grievance will give birth to a new society, and every society will diffuse its countless pamphlets and its unprincipled lecturers.

This will be an evil. But it will not be the only one. Two greater evils can be conceived to be not improbable. The one is, that of a collision between the people out of doors and the Parliament within; the other, that of a capitulation signed by a Minister in the eleventh hour, at the expense of a party long deluded into confidence, and the sacrifice of principles long professed with obstinacy. The one would be tantamount to a civil war, the other, to a destruction of public faith. May many years elapse before England witnesses either of these great calamities! [London Times, 4th.

DISSOLUTION OF THE ANTI-CORN-LAW LEAGUE.

Our task is concluded, our labors are at an end. We have seen the great principles for which we have struggled through seven years of doubt and difficulty brought to a triumphant issue, and permanently established in the legislation of the empire. The records of Parliament are the evidence of our services; the freedom for which wise men wrote, and good men sighed, and brave men struggled, has been won peacefully, honorably, and completely. Laws devised by a jealous, monopolizing, and ungrateful spirit, to restrain the bounties of Providence, and fetter the energies of an industrious, a brave, and a loyal people, have been swept from the statute book, to take their place in the records of unhonored history. We have extended the right hand of fellowship to every nation upon earth, and laid the foundation of a brotherhood which will unite the whole family of man.

Compared with such a victory, the triumphs of conquerors and the achievements of heroes sink into insignificance. Our march has been stained by no blood—our success is sullied by no tear. There is no regret in the bosom of the victor, and there soon will be none in the heart of the vanquished, for ours is the triumph, not of force, but of reason; not of ambition, but of benevolence; not of a party, but of the united empire; and, we might add, of universal humanity. As there is nothing to cloud the joy of present success, so is there no painful association connected with the history of the agitation by which that success was obtained. Our march from the starting point has been steadily onwards; our course has never swerved from the single object which we had resolved to pursue, and our means have been as noble as our end.

* * * * *

Our association, like every other institution, must perish when its destiny is fulfilled, but it leaves to the world the rich bequest of a bright example. Henceforth let no laborers in the cause of enlightened philanthropy despair of final success. The stripling with his stone and sling has proved adequate to the overthrow of the mighty giant. Noble ends sought by noble means more than compensate for any original disproportion of physical strength and power. The League is truly a great fact—a fact gained for humanity, and established as an eternal precedent in human improvement. "Recorded honors shall gather round its monument," for its origin was in rectitude, its course in justice, and its end in blessing. [League.

A CLERGYMAN'S DUTY IN A COLONY.

"On one occasion I was called upon one Saturday morning, I well remember it yet, to marry a couple at a settlement fifteen miles off. I started very early, and got back about five o'clock in the evening, weary and almost worn out, more by the excessive heat than by the length of the journey; and was very thankful to return to my comfortable home. But on giving my horse, which was about as tired as myself, to my servant, I was informed that a man was waiting for me, and had been for several hours, to go with him twenty-five miles to see his wife, who was thought to be at the very point of death. I directed my servant to give the man his dinner, and got my own; and then immediately set off with him on a fresh horse, and arrived at my journey's end about ten o'clock at night. I found the poor woman very ill, worse indeed than she had been represented to be. I sat up and talked and prayed with her, or read to her, till four o'clock in the morning; when her happy spirit ascended to Him who gave it.

"I then threw myself on a sofa, which I found in an adjoining room, for an hour or two; and starting again for home, got there in time to take a hasty breakfast, and to dress for church, at eleven.

"Morning service over, I rode nine miles to one of my outposts, for evening service; and then home once more.

"I was up early the next morning, in order to be off in time for the poor woman's funeral, which was to be at ten o'clock, by my own appointment. As I mounted my horse, my servant, a raw but well-meaning Irish lad, said to me—'An is't off agin ye are? Sure an the horses 'll be kilt, if the maister hisself is'nt.'

"'I cannot help it, John,' I replied; 'I must go.'

"'Well, well!' he rejoined; 'I never seen the likes o' this afore! But there's no rest for the wicked, I see.'

"I cast upon him a searching look, to ascertain whether his remark was to be imputed to impertinence: but the simple expression of commiseration on his countenance at once convinced me that he meant no harm.

"I pushed on, for fear of being too late, to meet the funeral at the burial-ground, about three miles from the house of mourning. I was there far too soon, and had to wait several hours. There is an unwillingness on such occasions to be punctual; arising, I am inclined to believe, from the fear of being guilty of an undue and disrespectful haste 'to bury their dead out of their sight.'

"It was late in the evening when I got home; and, what with the fatigue and the heat of the weather, and the want of rest, I was fairly worn out, and so ill as to be obliged to keep my room for three days."

THE ATMOSPHERE OF SYRIA.

The European, accustomed to a denser air, can scarcely form a just idea of the ethereal subtility and transparency of a Syrian atmosphere. This gives to the prospect from the mountains an amplitude and distinctness unparalleled in other lands. Moses on the top of Mount Pisgah may have easily gazed over the whole inheritance of his people, from north to south, and to the utmost sea. From the tops of Lebanon, Casius and Tabor, nearly the whole of Syria may be commanded. Hence apparent distances are made far shorter than the reality, and extraordinary optical illusions are occasioned; for instance, strange appearances are often observed on the setting sun, which begin about the time his lower edge touches the horizon; the lower part appears to flatten up, the upper to flatten down, and at times the sides to flatten in, so that the disc of the sun forms nearly a square. This arises immediately from the differences or rarifying power of the air, through which his beams pass in coming over the sea into the pellucid atmosphere. [People's Dictionary of the Bible.

TEACHERS CLASS FOR 1846. The fourth annual Class for Teachers, and others interested in the cultivation of Vocal and Instrumental Music, and the diffusion of a correct knowledge of the legitimate principles, will meet at the Melodeon in Boston, Mass., on Tuesday, the 25th of August, at 10 o'clock, A. M.

Lectures will be given on the following subjects: The best method of teaching classes the Science of Music; The Art of Singing; Chanting Psalms; Recitatives; also, Instruction in the use of the principal instruments embraced in a full orchestra.

The Class will be in session ten days. Terms: Gentlemen, five dollars. Ladies are respectfully invited, free of charge, as also members of former classes.

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TEETH
INSERTED ON A NEW PRINCIPLE,
AND ON
UNUSUALLY FAVORABLE TERMS.

DR. MORTON, No. 19 Tremont Row, at the former office of Wells & Morton, would ask the attention to one of the most valuable inventions that has ever been made either in the dental art or any other wherein personal comfort is much concerned.—It being a method which is not in general use and one that enables him to make a perfect fit render them useful and ornamental, being subject to none of the difficulties or objections that usually attend artificial Teeth, such as moving about, cutting the jaws, or to the great mortification of the patient, dropping down and shaking about.

Being fully aware of the light upon which the mere assertions of the advertiser is justly looked upon at the present crisis, I should be very reluctant to come before the public with these strong assertions were it not that I am willing to have my method tested by all who desire it, upon such terms as I think no candid person can make the slightest objection to.

Being convinced that when this principle of inserting Teeth shall become more generally known, and thoroughly appreciated, and the countenances of thousands will be brightened up and freed from wrinkles, and the I shall have the satisfaction of bringing it more immediately before the public.

I have now determined to insert Teeth, until further notice, without receiving compensation when they are inserted for anything except the cost of constructing them until the expiration of 3 or 6 months, or until sufficient time has elapsed to give the patient an opportunity of satisfying themselves whether this principle is really valuable and superior to any other method of inserting Teeth, at which time the compensation will be required that is previously agreed upon

OPINIONS OF THE PRESS.

[From the Christian Register.]

The publisher of this paper had an opportunity of witnessing an operation performed by Dr. Morton, which the Transcript gives the following description of.

[From the Transcript.]

DENTAL SURGERY.—Without wishing to detract from the merits of any of the regularly educated Surgeon Dentists of this city, we would call the attention of the public to a scientific gentleman, in whom entire confidence may be reposed, to perform, in an elegant manner, any operation that may come under the cognizance of a Dentist. We are led to these remarks by having had an opportunity, recently, of examining the most perfect and beautiful set of teeth, for the upper and under jaw, that ever fell under our observation. They were made and inserted a short time since, by Dr. Morton, 19 Tremont Row, (whose skill has often been employed in more complicated cases) for a lady, who wears them with perfect comfort. The teeth are inserted upon a plate, which is said to be superior to any other in general use. The contrivance which supports the teeth in the mouth is extremely ingenious and scientific, and deserves marked attention by those interested. The teeth and all that portion of the jaw which was absorbed away by the loss of them, was carved so as not only perfectly to restore the countenance to its natural form but rendered them much firmer, more cleanly than single teeth, or even those in blocks of three or four. Improvements of this nature are valuable, and should be made public, that the afflicted may be benefitted thereby, by rvailing themselves of the skill that Dr. Morton is able to apply, after many years of practice and experiment.

IMPROVED DENTISTRY. Dr. W. T. G. Morton, an ingenious Dentist in Tremont Row, in this city, has recently executed some extraordinary specimens of dental ingenuity, which makes it a difficult question to decide which *looks* the best—nature's work or his! Within a year this same gentleman has constructed an artificial palate for an unfortunate female, that produced a sensation among those who are solicitious for the progress of those arts which immediately promote the physical comfort of our race. It is because we are proud of every achievment in dental surgery, and operative dentistry, for which the age is unquestionably distinguished, that a special notice is taken of these beautiful specimens of the handiwork of Dr. Morton. [Bost. Med. and Sur. Journal.

[From the Recorder.]

ARTIFICIAL TEETH.—The improvements that have been made in this art during a few years past, is unrivalled. Our minds were directed to this subject a short time since, by seeing a piece of work constituting a whole jaw, teeth and all, in one single piece, being a perfect imitation of the whole jaw, gum and teeth, which on being introduced into the mouth, we never should suspect any portion of the individual to be artificial. This ingenious invention and piece of work was executed by Dr. Morton, No. 19 Tremont Row.

[From the Times.]

TEETH.—There can be no mistake about the invention of Dr. Morton, No. 19 Tremont Row, for the name of Dr. Charles T. Jackson is the very best authority which could be produced. Those who prize a good set of Teeth, will not fail at least, to call and examine specimens of work on this new plan.

[From the Mail.]

DENTAL SCIENCE.—We saw a few days since an entire new set of artificial Teeth inserted for a lady, by Dr. Morton, 19 Tremont Row, that defied the most critical observer to detect from the original. In the case above referred to, the lady experiences no difficulty whatever, in mastication nor is her speech affected in the slightest degree.

[From the Transcript.]

Dr. Morton, Dentist, No. 19 Tremont Row, has taken the right course to introduce his invention, by producing the result of Dr. Charles T. Jackson's analysis with his own signature.

[From the Gazette.]

Dr. Morton, 19 Tremont Row, has made a great improvement in mechanical dentistry. We have seen a whole upper set of teeth, and we consider the style and finish to be a little superior to any we ever saw, and with the additional strength afforded by this mode of finish, we think it a very great improvement over the old method.

[From the Evening Gazette.]

IMPORTANT TO THE TOOTHLESS.—Teeth are now inserted by Dr. Morton, 19 Tremont Row, by a chemical process, so firmly to the jaw that several pounds weight may be attached to the plate and raised from the floor.

[From the Christian Watchman.]

DENTISTRY.—We were much gratified with a visit a few days ago to the rooms of Dr. Morton, No. 19 Tremont Row. The toothless are there supplied with complete sets of teeth, inserted on a new principle.

Dr. Morton has studied the dental art thoroughly, and on strictly scientific principles. He has in his possession the finest anatomical preparations, illustrative of the structure, positions, gradual development, and decay of the teeth, which we have ever seen, imported from Paris expressly for use.

[From the Boston Post.]

Dr. Morton, No. 19 Tremont Row, has been particularly successful in contriving gold plates for the support of artificial teeth, and has given the most perfect satisfaction in some recent operations of a very difficult nature.

Having witnessed the operation of uniting gold plates, as practised by Wells & Morton, and having, by their request, analyzed each part separately, I do hereby testify, that the gold, used in the place of solder, for uniting the plates, is *twenty carats fine*, which is equally pure as the plate itself. And when the plates are united in this manner the whole presents the same appearance as if never separated.

CHARLES T. JACKSON, M. D.
BOSTON, Oct. 28, 1843. No. 27 Somerset Street.
my27 eop

NEW WORK ON VENTILATION. This day published: A Practical Treatise on Ventilation, by Morrill Wyman, M. D.—Contents: Introduction; Vitiated Air; On Preventing and Removing Impurities of the Air; Movements induced in atmospheric air by Heat, and of the Principles of Ventilation; Moving Power for Ventilation; Quantity of Air required for Ventilation; Of the Ventilation of Public Buildings; Ventilation of Prisons and Hospitals; Ventilation of Dwelling Houses; Ventilation of Ships; Anatomical Rooms; Chimney Tops, Turn Caps and Ventilators; Drainage; Appendix—1 vol 12mo, pp 436, with 80 cuts.

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